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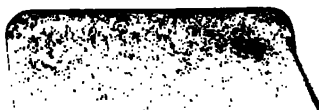


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Frederick L. Gay

Brookline







1607-1907

A Descriptive Catalogue

OF

THE MASSACHUSETTS EXHIBIT

OF

Colonial Books

AT THE

IVNTER-CENTENNIAL
EXPOSITION



PRIVATELY PRINTED
BOSTON
1907

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1607-1907

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Frederick L. Gay,
Brookline

BOSTON

WRIGHT & POTTER PRINTING COMPANY

STATE PRINTERS

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1907



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PREFACE

The books described in this catalogue are exhibited at the Jamestown Ter-centennial Exposition, Hampton Roads, Virginia, by the Board of Jamestown Exposition Managers for Massachusetts. The exhibit comprises specimens of all the New England colonial printers, with one exception, namely, Stephen Day. A copy of *The Whole Booke of Psalmes*, printed at the Day press in Cambridge in 1640, was offered for exhibition, but since it would be impossible to replace it, if by any chance it should be destroyed, the committee on books decided not to assume the great responsibility, and there was substituted a photographic facsimile. In this striking exhibit there is also a collection of books of the more prominent colonial writers, more especially those which illustrate the great questions which engrossed the minds and thoughts of our seventeenth century ancestors, and their discussions thereon.

No attempt has been made to include all of the early writers, nor are the books exhibited simply because of rarity. The intention is rather to show, by a judicious selection, that American literature began certainly as early as the arrival of the Pilgrims and the Puritans on the shores of New England, and that our early New England ancestors were able to produce literature, not only in its widest sense, but also in the more limited sense of belles lettres, or polite literature, including poetry and history. We need mention

only a few of the writers of those times, such as Thomas Shepard, John Cotton, John Morton, John Eliot, Nathaniel Ward, Anne Bradstreet, Michael Wigglesworth, William Hubbard, Increase and Cotton Mather. Their works on history, biography, philosophy and theology and their poetry are in this exhibit. They tell of the many grave and serious questions which confronted our colonial ancestors, such as the evolution of a new system of church discipline, the compilation of a code of laws, the subjugation and civilization of the Indians, and the manner of dealing with the witchcraft delusion.

The Board of Jamestown Exposition Managers for Massachusetts make grateful acknowledgment to all who have assisted in the preparation of this collection of books of Massachusetts authors, printers and publishers, of the period prior to the revolution, especially to the Society of Colonial Dames, which has been untiring in its efforts to make the exhibition worthy of the Commonwealth and that great period in our history; to the trustees of the several libraries; and to those who have generously lent their books and manuscripts.

In a catalogue issued by the Massachusetts Board of Managers all the articles in the Colonial Loan Collection sent to the exposition were enumerated, the books being referred to simply by their title-pages. This catalogue has been printed at the expense of Mr. Frederick L. Gay, and the bibliographical and descriptive notes have been added by Mr. George E. Littlefield, and to these gentlemen special acknowledgment is due.

BOOKS

OF MASSACHUSETTS AUTHORS, PRINTERS AND PUBLISHERS OF THE COLONIAL PERIOD.

- 147a. The Whole Booke of Psalmes Faithfully Translated
into English Metre. Whereunto is prefixed a
discourse declaring not only the lawfullness,
but also the necessity of the heavenly Ordinance
of singing Scripture Psalmes in the
Churches of God. . . . Imprinted 1640.

Lent by Mr. Frederick L. Gay.

A photographic facsimile of the earliest issue of the Cambridge press. All the copies known to be extant of the original issue do not exceed ten, only four of which are perfect. From whatever point of view it is looked at, it is considered one of the world's most precious books.

The translation from the original Hebrew began in 1636. Cotton Mather explains the necessity for the translation as follows: "The New English reformers, considering that their churches enjoyed the other ordinances of Heaven in their scriptural purity, were willing that the ordinance of 'the singing of psalms' should be restored among them unto a share in that purity." Having determined upon a new version the chief divines of the country took each of them a portion to be translated. The men most prominent in the translation were Richard Mather of Dorchester, John Eliot of Roxbury and Thomas Welde of Roxbury.

The philological experience gained in making this translation was of great benefit to Eliot when a few years later he was engaged in translating books into the Indian language.

148. [Mather, Cotton.] *Ratio Disciplinæ Fratrum Nov-Anglorum.* A Faithful Account of the Discipline professed and practiced; in the Churches of New-England. With Interspersed and Instructive Reflections on the Discipline of the Primitive Churches. Boston: Printed for S. Gerrish in Cornhill. 1726.

Lent by Mrs. Dwight Foster.

Although his name does not appear upon the title-page, yet in the *Postscript* Cotton Mather "does here own himself the author of the book and annex and subscribe his name unto it." He calls it a "Historical Relation in which it is shown that what is practiced in the New England churches is in accord with the *Platform of Church Discipline agreed upon by the Elders and Messengers in the Synod at Cambridge in 1648*, and that this practice agrees with the practices of the Apostolic times and of the Christians in the age next unto the Apostles. That it was not on account of the fundamentals in doctrines that our fathers came into the wilderness, but in regard to church order and discipline." His object in writing the book was to give to those who wished well to the New England churches, wherever they might be, an account of the churches here, and to show what they were and what they did. In the *Introduction* he gives a full account of the faith and principles, and in the body of the book the methods and customs of the New England churches. In their practices the Congregational churches of the present day vary but little from the principles laid down in this manual. At the end of the *Introduction*, written as early as 1719, he says: "Let it be remembered; the Indians in the Massachusetts Province are all Christianized except the Eastern salvages, which have been anti-christianized by the Popish Missionaries." In 1724, two years before this book was published, a check was given to the Popish Mission by sending a force of two hundred and eight New England men through the woods, who killed Father Rasle, with thirty of the Abenaki Indians, and destroyed the Indian village of Norridgewock.

149. Lyon, James. *Urania, or A Choice Collection of Psalm-Tunes, Anthems, and Hymns, From the most approv'd Authors, with some Entirely New; in Two, Three, and Four, Parts. The whole Peculiarly adapted to the Use of Churches, and Private Families: To which are Prefix'd The Plainest, & most Necessary Rules of Psalmody.* By James Lyon A. B. Hen. Dawkins fecit 1761 Philad^a. Price 15^s.

Lent by Mrs. Dwight Foster.

The largest musical book that had been published in the colonies, and which is said to have ruined the publisher. It was handsomely engraved by Henry Dawkins, and printed on excellent English paper. It contained the first music of a fuguing style ever published in this country.

150. [Eliot's Indian Bible.] Mamusse Wunneetupana-tamwe Up-Biblum God Naneeswe Nukkone Testament Kah Wonk Wusku Testament. Ne quoshkinnumuk nashpe Wuttinncumon Christ noh asoowesit John Eliot. Nahohtôeu outchetôt Printeuoomuk. Cambridge: Printenooop nashpe Samuel Green. MDCLXXXV.

Lent by Boston Athenæum.

A monument to the patience, perseverance and erudition of Rev. John Eliot, the Roxbury minister, and Apostle to the Indians. The production of this book required nearly twenty years of constant labor. In order to Christianize the Indians Eliot found it necessary to learn the Indian language. He familiarized himself with their manners and customs, and acquired their language by conversations on all subjects. As they had no written language he was obliged to construct one for them, in which task he was greatly assisted by an intelligent Indian who had been taken prisoner in the Pequot war, and whom he engaged as a servant in his own family. He also taught the Indians to read and write, and educated some young Indian youth to go among the other Indians as missionaries. Eliot

especially desired and ardently longed for printed copies of the Holy Bible in the Indian language, into which he had translated it, but the expense of printing forbade. The matter, however, was brought to the attention of the *Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England*, a society which had been formed in London in 1649 for the advancement of civilization and Christianity among the Indians. It agreed to assume the expense of printing, and in 1661 the New Testament was published at Cambridge, Mass., having been printed by Samuel Green, the local printer, and Marmaduke Johnson, an expert English printer, who had been sent over by the corporation for that purpose. In 1663 the Old Testament was published by the same printers, and Eliot's long-cherished desire of seeing the Bible printed in the Indian language was gratified.

So many copies were used up by the Indians and destroyed in King Philip's war that a second edition was published in Cambridge by Samuel Green in 1685, also at the expense of the London corporation, a copy of which is here exhibited.

According to the list of owners of copies of the Indian Bible, prepared by Mr. Wilberforce Eames of the Lenox Library in the city of New York, only one absolutely perfect copy of the first edition is known to be in existence.

151. [The Massachusetts Code.] The Book of the General Laws and Libertyes concerning the Inhabitants of the Massachusetts, collected out of the Records of the General Court, for the several years wherein they were made and established. And Now Revised by the same Court, and disposed into an Alphabetical order, and published by the same Authority in the General Court holden at Boston in May 1649. Cambridge, Printed according to the Order of the General Court, 1660.

Lent by Boston Athenæum.

The first revision of the laws of the colony of Massachusetts, and, until within a year, the first extant issue of these laws.

On the 19th of October, 1630, it was voted "by the general vote of the people and erection of hands" that the Governor and Deputy Governor, with the Assistants, "should have the power of making laws and choosing officers to execute the same." But in 1634 the freemen of the colony desired to take a part in the government, and at the meeting of the General Court in May it was voted that each town should choose two or three deputies to represent it at the General Court, and that none but the General Court should make and establish laws. No general code had been established, and on May 6, 1635, the General Court voted that the Governor, Deputy Governor and Thomas Dudley should prepare "A draught of such laws as they shall judge useful for the well ordering of this plantation and present the same to the Court. At the General Court, May 25, 1636, a committee of nine persons, including John Cotton, Hugh Peter and Thomas Shepard, was "entreated to make a draught of laws agreeable to the word of God," and to present the same to the next General Court. On October 25 Mr. Cotton presented a copy of *Moses his Judicials, compiled in an exact method*, which was referred to the next court. No action was taken on it, and nothing appears to have been done by these committees. At the General Court begun March 12, 1637/8, it was ordered that the towns should send in draughts of laws, which should be examined by a committee, of which Rev. Nathaniel Ward was one, and have an abridgment made, to be presented to the General Court for confirmation or rejection. According to Winthrop's *Journal*, under date of November, 1639, "Mr. Cotton and Mr. Nathaniel Ward, each of them framed a model which was presented to this General Court." The plan proposed by Ward was adopted in 1641 by the General Court. It is known as the *Body of Liberties*, and is the foundation of the legislation of Massachusetts. It was not printed, but nineteen copies were transcribed and sent to the several towns. The first laws to be printed were *The Capital Laws*, which were ordered by the General Court as follows: "1642, 14 June. It is ordered that such laws as make any offence capital shall forthwith be imprinted and published." No copy is known to be in existence.

The *Body of Liberties*, however, was only a temporary affair, and committees were appointed at the various General Courts "to consider of the Body of Liberties . . . what is fit to be repealed or allowed, and present the same to the next Court." It was not until 1648 that the revision of the *Body of Liberties* was completed and printed. It was ready Oct. 27, 1648, as on that date it is "ordered by

the full Court that the books of laws now at the press may be sold in quires at three shillings the book."

So completely had the copies of this edition passed out of sight that it was supposed to be a lost book, but in 1906 a copy was found in England and has been brought to New York.

153. [Endicott, John.] The Humble Petition and Address of the General Court sitting at Boston in New-England, unto The High and Mighty Prince Charles the second And presented unto His Most-Gracious Majesty Feb. 11. 1660
Printed in the Year 1660.

Lent by Mr. William C. Endicott.

Charles the Second was proclaimed the lawful King of England May 29, 1660. The news of the restoration reached Boston in July, and in August he was formally proclaimed in the colony. At a meeting of the General Court on the 19th of December, "It is ordered that an address be made to the king's most excellent majesty as also to the high court of Parliament." The *Humble Petition* contains that address, which was duly sent and presented to the King Feb. 11, 1660/1.

In it the General Court asked "for your gracious protection of us in the continuance both of our civil as well as our religious liberties conferred upon this plantation by your royal father. . . . Touching complaints put against us, our humble request is . . . your majesty would permit nothing to make an impression on your royal heart against us until we have both opportunity and leave to answer for ourselves," etc.

The petition was well received, and on the 15th of February, 1660/1, King Charles sent a letter to Governor Endicott, in which he acknowledges the receipt of the petition, expresses appreciation of the sentiments contained in it and promises that "we shall not come behind any of our royal predecessors in a just encouragement and protection of all our loving subjects there whose application unto us, since our late happy restoration hath been very acceptable," etc.

160. [Mather, Richard. Cambridge Platform.] A Confession of Faith Owned and consented unto by the Elders and Messengers of the Churches. Assembled at Boston in New-England. May 12. 1680 Being the second Session of that Synod Boston, Printed by John Foster. 1680.

Lent by Mr. W. G. Shillaber.

The Pilgrims who came to Plymouth in 1620 were separatists. The Puritans who came to Salem in 1628 were non-conformists, and, as Rev. Mr. Higginson is declared to have said, "did not go to New England as Separatists from the Church of England, though we cannot but separate from the corruption in it. But we go to practice the positive part of the Church Reformation and propagate the Gospel in America." When, however, separated from England by a vast ocean, the Salem company attempted to effect a church organization, the brethren were glad to consult with the Plymouth brethren, and eventually to build their church substantially upon the lines of the Plymouth church. Other churches were formed upon the same model, and in 1640 there were thirty-five Congregational churches in New England. In the formation of these churches, however, each company acted its own preference, so that, amid general unity, there was slight variety.

About 1645, according to Cotton Mather, "it became convenient that the Churches of New England should have a system of discipline extracted from the word of God and exhibited unto them, with a more effectual, acknowledged, and established recommendation: and nothing but a Council was proper to compose the system."

In May, 1646, the General Court desired that the churches of Massachusetts send their elders and messengers to sit in a synod at Cambridge on the first of September next ensuing, "to discuss, dispute and clear up by the word of God such questions of church government and discipline." To this synod the churches of Plymouth, Connecticut and New Haven were invited to send delegates. The synod opened at the appointed time, and after sitting a fortnight adjourned to June 8, 1647, having appointed John Cotton, Richard Mather and Ralph Partridge each a committee of one to draw up a plan of a scriptural model of church government, so that the three

might be compared. When the synod met in June, 1647, an epidemical sickness caused it to be adjourned until the 15th of August, 1648, at which it "settled down substantially upon Mr. Mather's draught of a Platform." In 1649, the result of the synod having been put into print, it was "presented to the churches and General Court for their consideration and acceptance in the Lord." In October, 1649, the General Court commended it to the churches and asked if they approved it. Upon receiving favorable replies, in 1651 it voted "to give their testimony to the said book of discipline, that for the substance thereof, it is that we have practised and do believe." It is known as the "Cambridge Platform," and was reprinted in 1671 and 1680.

161. [Mather, Increase.] A Sermon Wherein is Shewed,
I That the Ministers of the Gospel need, and
ought to desire the Prayers of the Lord's People
for them. II That the People of God ought to
Pray for His Ministers. Preached at Roxbury,
October 29, 1718. When Mr. Thomas Walter
Was Ordained a Pastor in that Church, by his
Grand-Father Increase Mather. D.D. Boston :
Printed by S. Kneeland for J. Edwards, at his
Shop next door to the Light-House Tavern (,in
King-street. 1718)

Lent by Mr. W. G. Shillaber.

The son of Rev. Nehemiah Walter, the colleague of Rev. John Eliot, the Apostle to the Indians, and grandson of Rev. Increase Mather. He was born in 1696, graduated at Harvard College in 1713 and was ordained as colleague with his father Oct. 29, 1718. "He was a distinguished scholar, a popular preacher, and a keen disputant." He was very much interested in music, and published in 1721 *The Grounds and Rules of Music explained*, one of the first music books published in this country.

162. Moodey, Samuel. The Doleful State of the Damned ;
Especially such as go to Hell From under the
Gospel ; Aggravated from their Apprehensions

of the Saints Happiness in Heaven. Being the Substance of several Sermons. Preached at York, in the Province of Main. By Samuel Moody, M. A. Pastor of the Church of Christ there. Boston: Printed & Sold by Timothy Green in Middle Street. Also Sold by Benj. Eliot in King Street. 1710

Lent by Mr. W. G. Shillaber.

A work by the most eccentric of the early New England divines as to his ways and manners, but very successful in his ministry. He was born at Newbury, Mass., in 1676; graduated at Harvard College in 1697; was ordained minister at York, Me., in 1700; and died Nov. 18, 1747. The whole period of his ministry was marked by agitation and peril from incursions of the French and Indians. He was chaplain in Pepperell's Cape Breton expedition.

In his ministry he was fired with religious zeal and was a great friend of revivals, and his church was prominent in the great religious awakening excited by Whitfield in 1741. Many of his strange sayings are still quoted, and anecdotes told by him in the pulpit are frequently repeated. His printed sermons had curious titles, among which were *The Vain Youth summoned to appear at Christ's Bar*; *Doleful State of the Damned*; *Judas the Traitor hung in Chains*; *Sermon on the Way to get out of Debt and the Way to keep out of Debt*.

163. The Boston Directory. containing A List of the Merchants, Mechanics, Traders, and others, of the Town of Boston; in Order to enable Strangers to find the Residence of any Person. To which is added, Public Offices, where, and by whom kept. Barristers and Attorneys at Law, and where Residing. Physicians, Surgeons, and their places of Abode, President, Directors, days and hours of Business at the Bank. Names and places of abode of all the Engine-men. Illustrated with a Plan of

the Town of Boston. Boston : Printed and sold
by John Norman, at (Ol)iver's-Dock. 1789

Lent by Mr. W. G. Skillaber.

The first Boston *Directory*. No better illustration of the growth of Boston during the last one hundred and twenty years can be given than by comparing this little *Directory* with the huge *Directory* of the present year.

164. Torrey, Samuel. A Plea For the Life of Dying Religion from the Word of the Lord : in a Sermon Preached to the General Assembly of the Colony of the Massachusetts at Boston in New-England, May 16. 1683. Being the Day of Election there. By Mr. Samuel Torrey Pastor of the Church of Christ at Weymouth. Boston-in-New-England Printed by Samuel Green for Samuel Sewall. 1683.

Lent by Mr. W. G. Skillaber.

John Winthrop, in his *Journal*, makes the following record: "(1634 May) 14. At the general court, Mr. Cotton preached, and delivered this doctrine, that a magistrate ought not to be turned into the condition of a private citizen without just cause, and to be publicly convict, no more than the magistrates may not turn a private man out of his freehold, without like public trial, etc."

Whether or not this was the first election sermon does not appear, but apparently from that year until recently the custom of having a sermon at the general election has continued.

The first printed election sermon is *The Cause of God and his People in New England as it was stated and discussed in a Sermon preached before the Honourable General Court of the Massachusetts Colony on the 27 day of May 1663. Being the Day of Election at Boston. By John Higginson Pastor of the Church of Christ at Salem, Cambridg : Printed by Samuel Green 1663.*

It has always been the custom of the minister to discuss on these occasions what was uppermost in the minds of the people, and in this

long series of sermons is mirrored, as it were, the great burning questions which have agitated the public mind for two hundred and fifty years.

180. [Steere, Richard.] The Daniel Catcher. The Life of the Prophet Daniel: in a Poem. To which is Added Earth's Felicities, Heaven's Allowances, A Blank Poem. With several other Poems. By R. S. Printed in the Year 1713.

Lent by Mr. Frederick L. Gay.

The author was Richard Steere, who was born in England in 1643, and who is supposed to have come to Boston as early as 1675. He made a trip to England in 1683, returning to Boston in 1684. He gave to Richard Pierce, the Boston printer, the manuscript of two long poems, which he had written while on the voyage and which were published in 1684. In 1713 Mr. Steere sent to John Allen, another Boston printer, the manuscript of a poem entitled *The Daniel Catcher*, which was printed in that year. Both of these volumes of poetry have considerable merit, and although no other works of his are known to be in existence, it is hard to believe that these are his only publications. Of the book published in 1684 one copy only is known to be extant, and of the one published in 1713 only two copies are known.

181. [Eliot, John?] New Englands First Fruits; in respect First of

the { Conversion of some
Conviction of divers
Preparation of sundry } of the Indians.

2. Of the progresse of Learning, in the Colledge, at Cambridge, in Massacusets Bay. with Divers other speciall Matters concerning that Countrey. Published by the instant request of sundry Friends, who desire to be satisfied in these points by many New-England Men who

are here present, and were eye or eare-witnesses of the same. London, Printed by R. O. and G. D. for Henry Overton, and are to be sold at his Shop in Popes- -head- -Alley. 1643

Lent by Mr. Frederick L. Gay.

The first of a series of tracts relating to the conversion of the aborigines in New England. The author is not known, but it has been ascribed to Rev. John Eliot. Among the authors of the other tracts were Rev. John Wilson, Rev. Thomas Shepard, Gov. Edward Winslow, Rev. Henry Whitfield and others. These tracts are known as the "Eliot Tracts," and the accounts which they gave of the success these ministers had met with, notwithstanding the difficulties under which they labored, were read with interest by friends in England to whom they were addressed, and an appeal to Parliament was made for aid in the cause. It resulted in the formation in 1649 of a Corporation for the Propagation of the Gospel in New England, which contributed large sums for the education of the Indians, and paid the expenses of publishing books translated into the Indian language.

New Englands First Fruits is extremely interesting, and contains the first reliable information concerning the progress of education in the New England colony. The text consists of twenty-six pages, nearly half of which are devoted to the founding of Harvard College, the first extended account we have of that institution of learning. The first paragraph reads in part:—

"After God had carried us safe to New England and we had builded our houses, provided necessities for our livelihood reared convenient places for God's worship and settled the civil government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the Churches, when our present ministers shall lie in the dust. And as we were thinking and consulting how to effect this great work; it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman) to give us one half of his estate towards the erection of a College, and all his library. . . . The College was by common consent, appointed to be at Cambridge (a place very pleasant and accommodate) and is called (according to the name of the first founder) Harvard College."

228. Flavell, John. *Englands Duty, Under the Present Gospel Liberty From Revel. III. vers. 20. Wherein is Opened The Admirable Condescension and Patience of Christ, in waiting upon tri(ϕ)ing and obstinate Sinners. The wretched State of the Unconverted. The nature of the Evangelical Faith, with the Difficulties, Tryals, and Means thereof. The Riches of Free-grace in the Offers of Christ, Pardon, and Peace to the worst of Sinners. The invaluable Priviledges of Union, and Communion, granted to all that receive him, and the great Duty of opening to him at the present Knocks and Calls of the Gospel; with the danger of neglecting these Loud (and it may be) last Knocks and Calls of Christ, discovered.* By John Flavell, Preacher of the Gospel at Dartmouth in Devon. (Lon)don Printed for Matthew Wotton at the Three (Da)ggers near the Inner-Temple Gate in Fleetstreet, 1689

Lent by Mr. Nathan H. Withington, Newburyport, Mass.

Interesting as an early "association book," having been presented by Judge Samuel Sewall to Rev. John Eliot of Roxbury. Judge Sewall, having been absent in England a year, returned to Boston, Dec. 2, 1689, and immediately resumed his *Diary*.

December 17, he gave Mr. Mather "two Duzen books bound, viz. Right thoughts, &c Sermons to his Father Phillips, and on the Ark."

March 1, 1689/90, "I visit Mr. Eliot who embraces me heartily and calls me Brother: I present him with Mr. Flavell's Book: *England's Duty* (under the present Gospel liberty)."

May 21, 1690, "Mr. Eliot dies about one in the morning."

229. **Freemen's Oath.** Historical Manuscripts and Reprints, No. 3. July 1894 Fac-simile of the First Draft of the Freeman's Oath, in the Handwriting of Governor John Winthrop, and of the Servant's Oath together with a Modification of the Freeman's Oath, Both in the Handwriting of Governor Thomas Dudley, with a Note by the Hon. Mellen Chamberlain, LL.D.

Lent by The Public Library of Boston.

"The Freeman's Oath," first printed in 1638, was the first issue of the press sent to the Massachusetts Bay Colony by the Rev. Jose. Glover and set up in Cambridge, as an appendage to the college. It was printed on a half sheet of small paper. No copy is known to be extant.

This was the oath which every man over twenty years of age, and six months a householder, was obliged to take in order to become a freeman of the Governor and Company of the Massachusetts Bay.

Previous to 1638 all the copies were written, and the copy exhibited is a photographic facsimile of one written by Gov. John Winthrop, now in the possession of the Boston Public Library.

230. **Tulley, John.** Tulley 1698. An Almanack For the Year of our Lord, MDCXCVIII. Being Second after Leap-Year, and from the Creation 5647. Wherein is Contained the Lunations, Courts, Spring-tides, Planets, Aspects and Weather, the Rising and the Setting of the Sun, together with the Sun and Moons place, and time of Full Sea, or High-Water, with an account of the Eclipses, Conjunctions, and other Configurations of the Cælestial Bodies, Calculated for and fitted to the Meridian of Boston in New-England, where the North Pole is Elevated 42. gr. 30 min. But may indiffer-

ently serve any part of New-England. By John Tulley, Licensed by Authority. Boston, N. E. Printed by Bartholomew Green, and John Allen, Sold at the Printing-House at the South End of the Town 1698.

Lent by The Public Library of Boston.

The compilation of almanacs or calendars antedates the Christian era by thousands of years. The earliest written Christian almanac known is the "Almanac of 354," issued while Liberius was Pope. What is considered to be the first printed almanac is the "Calendar of 1457," printed at Mentz by Gutenberg, of which only half a single copy is known to be extant.

The second issue of the Cambridge press was the "Almanac of 1639," compiled by the celebrated shipmaster, William Pierce, at one time captain of the famous ship "Mayflower." No copy is known to be in existence. Any American almanac printed previous to 1700 is extremely scarce and commands a high price.

231. Stone, Samuel. A Short Catechism Drawn out of the Word of God By Samuel Stone, Minister of the Word at Hartford, on Connecticut. Boston, in New-England, Printed by Samuel Green, for John Wadsworth of Farmington, 1684. Reissued, with an Introductory Sketch, from the Original Edition printed in 1684, Acorn Club Connecticut MDCCCXCIX.

Lent by The Public Library of Boston.

Every child in early days was expected to be able to say the catechism. The masters of the families were especially enjoined by the board of assistants either personally to teach, or to employ a fit person to teach, the younger portion of their families the catechism. Even before they could read the children were able to say the catechism. The catechism became one of the most important school books, and from it thousands of children learned to spell and read.

In 1641 the General Court of Massachusetts "desired that the

elders would make a catechisme for the instruction of youth in the grounds of religion," but although nearly every minister tried his hand in compiling a catechism, no one catechism was ever adopted for general use. Notwithstanding many kinds of catechisms were printed, both here and abroad, yet very few have come down to us, and of many of them every trace is lost.

The author of the "Catechism" exhibited was the Rev. Samuel Stone, who came to New England in 1633. Going to Cambridge with Hooker, he removed with him to Hartford, where he was teacher of the church from 1636 till his death, in 1663. Two copies only of the original edition are known.

233. Foxcroft, Thomas. Observations, Historical and Practical on the Rise and Primitive State of New-England With a special Reference to The Old or first gather'd Church in Boston. A Sermon preach'd to the said Congregation Aug. 23, 1730. Being the last Sabbath of the first Century since its Settlement. By Thomas Foxcroft, M.A. Boston. N. E. Printed by S. Kneeland & T. Green, for S. Gerrish in Cornhill MDCCLXXX

Lent by The Public Library of Boston.

Owing to the prevalence of smallpox the town government did not take any action for a general celebration of the close of the first century of the settlement of Boston. It was, however, not allowed to pass unobserved. At the May session of the General Court Rev. Thomas Prince preached the election sermon, which is full of historical information. In it he says: "How extremely proper it is upon the close of the First Century of our settlement in this chief part of the land, which will now within a few weeks expire, to look back to the beginning of this remarkable transaction." The Thursday lecture, 1730/1, preached by Rev. John Webb, "in the Time of the Sessions of the Great and General Court," which, when published, has for a title "The Great Concern of New England," is much of the nature of a century sermon. The title-page of the sermon by Mr.

Foxcroft shows that it was written expressly for the occasion, and is therefore entitled to the honor of being our first centennial sermon. It was preached on the last Sabbath of the first century since the settlement of Boston, Aug. 23, 1730. It contains the covenant of the First Church, which reads: —

“We whose names are here under written, being by his most wise and good Providence brought together into this part of America, in the Bay of Massachusetts, and desirous to unite ourselves into one Congregation or Church under the Lord Jesus Christ our Head, in such sort as becometh all those whom he hath redeemed and satisfied to himself, do hereby solemnly and religiously (as in his most holy presence) promise and bind ourselves to walk in all our ways according to the rule of the gospel, and in all sincere conformity to his holy ordinances, and in mutual love and respect, each to other, so near as God shall give us grace.”

235. Mather, Cotton. The Wonders of the Invisible World, Observations As well Historical as Theological, upon the Nature, the Number, and the Operations of the Devils. Accompany'd with, I. Some Accounts of the Grievous Molestations, by Daemons and Witchcrafts, which have lately annoy'd the Countrey; and the Trials of some eminent Malefactors Executed upon occasion thereof: with several Remarkable Curiosities therein occurring. II. Some Councils Directing a due Improvement of the terrible things, lately done, by the Unusual & Amazing Range of Evil-Spirits, in Our Neighbourhood: & the methods to prevent the Wrongs which those Evil Angels may intend against all sorts of people among us; especially in Accusations of the Innocent. III. Some Conjectures upon the great Events, likely to befall, the World in

General, and New-England in Particular; as also upon the Advances of the Time, when we shall see Better Dayes. IV. A short Narrative of a late Outrage committed by a knot of Witches in Swedeland, very much Resembling, and so far Explaining, That under which our parts of America have laboured! V. The Devil Discovered: In a Brief Discourse upon those Temptations, which are the more Ordinary Devices of the Wicked One. By Cotton Mather. Boston. Printed by Benj. Harris for Sam. Phillips. 1693.

Lent by The Public Library of Boston.

One of the most important of the books relating to the Salem witchcraft delusion. It was replied to by Robert Calef, a merchant of Boston, in *More Wonders of the Invisible World*, published in 1700. The plain facts and common-sense arguments completely refuted Mather, and contributed most essentially to a change of public opinion. Increase and Cotton Mather, however, did not change their opinions; the former, as president of Harvard College, ordered Calef's book to be burned in the college yard, and the latter insinuated that Calef could get his "vile volume" published in London, while his own books, "sent over to England, with a design to glorify the Lord Jesus Christ are not published but strangely delayed."

236. Hale, John. A Modest Enquiry Into the Nature of Witchcraft, And How Persons Guilty of that Crime may be Convicted: And the means used for their Discovery Discussed, both Negatively and Affirmatively, according to Scripture and Experience. By John Hale, Pastor of the Church of Christ in Beverley Anno Domini.

1697. Boston in N. E. Printed by B. Green, and J. Allen, for Benjamin Eliot under the Town House, 1702.

Lent by The Public Library of Boston.

The rarest of all the works relating to the New England witchcraft delusion. Rev. John Hale was minister of the church of Beverly during the witchcraft proceedings, and believed the devil could enter a house through a keyhole. He was active in prosecuting the witches until in October, 1692, his own wife was accused of witchcraft. This was a personal application of the delusion which had not been contemplated, and caused him to view it from a different standpoint. Of course his wife could not be a witch, and the spell was broken. The results of his investigations were published in 1702 in *A Modest Inquiry, &c.* After discussing the subject of witchcraft, in the closing chapter he says: "We have cause to be humbled for the mistakes and errors which have been in these colonies, in their proceedings against persons for this crime above forty years and downwards, but I would come yet nearer to our times, and bewail the errors and mistakes that have been in the year 1692; in the apprehending to many we may believe were innocent, executing of some, I fear, not to have been condemned."

237. Mason, John. A Brief History of the Pequot War : Especially Of the memorable Taking of their Fort at Mistick in Connecticut In 1637 : Written by Major John Mason, A principal Actor therein, as then chief Captain and Commander of Connecticut Forces. With an Introduction and some Explanatory Notes By the Reverend Mr. Thomas Prince. Boston : Printed & Sold by. S. Kneeland & T. Green in Queen-Street, 1736.

Lent by The Public Library of Boston.

An official account of our first great Indian war, written by the commanding officer therein. Capt. John Mason was born in England in 1600, and died at Norwich, Conn., in 1672. He served in the

Netherlands under Fairfax, who esteemed him so highly as to invite him by letter to join his standard in the civil war. He came to Dorchester in 1630, but removed to Windsor in 1638. The principal event of the Pequot war, which was confined to the limits of the territory now known as Connecticut, was the destruction of the Indian fort at Mystic. In May, 1637, Mason led a force of ninety white men and several hundred Indians under Uncas and Miantonomah against the fort, which they succeeded in surprising. Entering it while the Indians were asleep, they set fire to the wigwams and killed six hundred of the fleeing Indians, men, women and children, losing only two of their own men. Being joined by some troops from Massachusetts under Captain Underhill, the Indians were pursued, many were killed and others taken prisoners, some of whom were sold into the West Indies as slaves. By these disasters the formidable tribe of the Pequots was nearly annihilated.

After the war Mason removed to Saybrook, and at the request of the General Court he drew up and published a history of the Pequot war. It was reprinted, with notes by Rev. Thomas Prince, in 1796.

238. Sewall, Samuel. *Phænomena quædam Apocalyptica Ad Aspectum Novi Orbis configurata*. Or, some few Lines towards a description of the New Heaven As It makes to those who stand upon the New Earth. By Samuel Sewall A. M. and sometime Fellow at Harvard College at Cambridge in New-England. The Second Edition. Massachuset; Boston, Printed by Bartholomew Green: And sold by Benjamin Eliot, Samuel Gerrish & Daniel Henschman 1727

Lent by The Public Library of Boston.

Written by Judge Sewall, a famous Bostonian of early days, and dedicated "To the Honorable Sir William Ashurst, Knight Governour, and the Company for the Propagation of the Gospel to the Indians in New England and places adjacent in America."

Samuel Sewall was born in 1652, graduated at Harvard College in 1671, and was "Keeper of the College Library" in 1674. He studied

divinity and occasionally preached. In 1676 he married the daughter of John Hull, mint-master and treasurer of the colony. Retiring from the ministry, he engaged in business pursuits, became a commission merchant and was appointed manager of the press in Boston. After the death of John Hull, in 1683, he devoted his time to the management of his father-in-law's large estate. He was elected deputy to the General Court in 1683 and assistant in 1684. He was appointed judge of the Superior Court in 1692, and was a member of the Commission appointed for the trial of persons suspected of witchcraft. He afterwards confessed that he had committed a great error in the course he had pursued in these trials. He was chief justice of the province in 1718, and judge of probate from 1715 to 1728. He died in 1730.

His name will always be remembered on account of an interesting diary which he kept, in which he recorded births, marriages and deaths, narrated the gossip and scandal of the time, and noted remarkable events. It presents a faithful picture of the social, theological and political conditions of early days. He always retained his interest in religion, and in 1697 published *Phænomena Quædam*, in which he sets up the hypothesis that the "Indians are the descendants of the lost tribes of Israel and that in converting them to Christianity we should be showing kindness to Israelites unawares." He says, in the introduction: "I have endeavoured to prove that America's name is to be seen fairly recorded in the Scriptures. That Euphrates . . . ought to be limited to some proper place, for which proper place I propound the New-World. . . . That the New-English Planters were the forerunners of the Kings of the East; and as the Morning Star, giving certain intelligence that the Sun of Righteousness will quickly rise and shine with illustrious grace and favour upon this despised hemisphere."

It is a curious mixture of theology, history and biography, and, whatever may be thought of his theological views, it will always be valuable to historians and genealogists.

It was so well received that a second edition was published in 1727.

239. Shepard, Thomas. The Parable of the Ten Virgins opened & applied : Being the Substance of divers Sermons on Matth. 25. 1, . . . 13. Wherein, the Difference between the Sincere Christian

and the most Refined Hypocrite, the Nature & Characters of Saving and of Common Grace, the Dangers and Diseases incident to most flourishing Churches of Christians, and other Spiritual Truths of greatest importance, are clearly discovered, and practically Improved, By Thomas Shepard Late Worthy and Faithful Pastor of the Church of Christ at Cambridge in New-England. Now published from the Authors own Notes, at the desires of many, for the common Benefit of the Lords people.

By { Jonathan Mitchell Minister at Cambridge
Tho. Shepard, Son to the Reverend Author,
now Minister at Charles-Town : } in New-England. Re-printed, and carefully Corrected in the Year, 1695

Lent by The Public Library of Boston.

A well-known book by Rev. Thomas Shepard, which was reprinted in popular form within recent years. The author was one of the most prominent of the New England divines. He was born in England in 1605, was educated at Emanuel College, Cambridge, and became a preacher in Earls Coln in Essex, but was silenced for non-conformity. He came to New England in 1635, and succeeded Rev. Thomas Hooker as pastor of the First Church in Cambridge, Mass. He died Aug. 25, 1649, at the early age of forty-four years. His name is still held in grateful remembrance, and the building in which the society worships is known as the Shepard Memorial Church.

240. [Bradstreet, Anne.] Several Poems Compiled with a great variety of Wit and Learning, full of Delights ; Wherein especially is contained a compleat Discourse, and Description of

The Four { Elements
Constitutions,
Ages of Man,
Seasons of the Year.

Together with an exact Epitome of the three first Monarchyes

Viz. The { Assyrian.
Persian,
Grecian,

And beginning of the Romane Common-wealth to the end of their last King: With diverse other pleasant & serious Poems, By a Gentlewoman in New-England. The second Edition, Corrected by the Author' and enlarged by an Addition of several other Poems found among her Papers after her Death Boston, Printed by John Foster, 1678

Lent by The Public Library of Boston.

Anne Bradstreet was the daughter of Gov. Thomas Dudley, and was born at Northampton, Eng., in 1612. She married Simon Bradstreet, afterwards Governor of Massachusetts, with whom she came to New England in 1630. The first edition of her poems was published in London in 1650, entitled *The Tenth Muse lately sprung up in America, Or Several Poems, compiled with Great Variety of Wit and Learning, full of Delight*. She died in 1672, and in 1675 a more complete edition of her poems was published in Boston, which contains what is considered her best poem, entitled *Contemplations*.

Cotton Mather in his *Magnalia* refers to her work as follows: "these poems divers times printed have afforded a grateful entertainment unto the ingenious, and a monument for her memory beyond the stateliest marbles."

Rev. John Norton styles her the "peerless gentlewoman, the mirror of her age, and glory of her sex." Notwithstanding these extravagant praises, Mrs. Bradstreet's poems themselves are witnesses that she was not devoid of imagination, and was familiar with the best thoughts of the age.

241. Wise, John. *The Churches Quarrel Espoused : or a Reply In Satyre, to certain Proposals made, in Answer to this Question, What further Steps are to be taken, that the Councils may have due Constitution and Efficacy in Supporting, Preserving, and Well-Ordering the Interest of the Churches in the Country?* By John Wise, Pastor to a Church in Ipswich. The Second Edition. Boston, Reprinted : Sold by Nicholas Boone. at the Sign of the Bible in Cornhill, 1715

Lent by The Public Library of Boston.

In the early part of the eighteenth century it was proposed that all the ministers form themselves into associations; that the pastors forming such an association, with a proper number of delegates from the respective churches, should constitute a standing council for the determination of all affairs for which a council might be needed; that the association direct when the standing council shall meet; that no act of such council be reckoned as conclusive and decisive for which there has not been the concurrence of the major part of the pastors therein concerned, etc.

Many of the ministers and laymen opposed their "Propositions" as endangering the "liberties of the churches," and in 1718 John Wise, pastor of the church in Ipswich, published *The Churches Quarrel espoused; or a Reply in Satyre to Certain Proposals made*, etc., and in 1717, *A Vindication of the Government of New England Churches*, etc. The ideas advanced in these publications caused the failure of the attempt of the proposers. So great was the demand for these books that several editions were printed, and they are frequently called for at the present day.

Prof. Moses Coit Tyler, in his *History of American Literature* speaks of *The Churches Quarrel espoused* as "a book that by its learning, logic, sarcasm, humor, invective, its consuming earnestness, its visions of great truths, its flashes of triumphant eloquence, simply annihilated the scheme it assailed. . . . It is, of its kind, a work of art: it has a beginning, a middle, and end — each part in fit

proportion, and all connected organically. . . . It is a piece of triumphant logic, brightened by wit, and ennobled by imagination; a master specimen of the art of public controversy."

242. Mather, Increase. *Angelographia, or A Discourse Concerning the Nature and Power of the Holy Angels, and the Great Benefit which the True Fearers of God Receive by their Ministry: Delivered in several Sermons: To which is added, A Sermon concerning the Sin and Misery of the Fallen Angels: Also a Disquisition concerning Angelical-Apparitions.* By Increase Mather, Præsident of Harvard Colledge, in Cambridge, and Preacher of the Gospel at Boston, in New-England. Boston in N. E. Printed by B. Green & J. Allen, for Samuel Phillips at the Brick Shop. 1696.

Lent by The Public Library of Boston.

Two books in one volume, by Rev. Increase Mather, at that time president of Harvard College. In the first book he asserts his belief in the existence of angels, both holy and fallen; that they are real beings; that the holy angels are to wait upon the Lord and do his pleasure, and that the church of God is the especial object of their care and tutelage; that the fallen angels, who were once without sin, God has made examples of judgment without mercy.

The second book is *A Disquisition concerning Angelical Apparitions*, on the second page of which the author says: "We in New England have lately seen not only miserable creatures pinched, burnt, wounded, tortured by invisible agents, but some ecstatical persons, who have strongly imagined that they have been attended with cælestial visitants revealing secret and future things to them which if it should appear to be diabolical imposture or the effect of an hurt imagination only, or both, it may (if not timely prevented) be of dangerous consequence to themselves or others; on which occasion the seasonable question or case of conscience which I am desired to express my sentiments concerning is *whether angelical*

apparitions may in these days be expected : and if so how they may be discerned from Satanical Illusions." He answered by the following conclusions : —

"I. Although it must be granted that in the days of the Gospel, angelical apparitions are not so frequent as under the Old Testament, nevertheless some such there have been and still may be.

"II. Some circumstances attending extraordinary apparitions pretending to be angelical have demonstrated them to be diabolical, others have rendered them suspicious.

"III. Men ought to be very cautious of admitting or hearkening unto pretended angelical revelations."

Each of these conclusions is supported by citations of numerous reported apparitions.

243. Mather, Increase. An Essay for the Recording of Illustrious Providences : Wherein an Account is given of many Remarkable and very Memorable Events, which have hapened this last Age, Especially in New-England. By Increase Mather, Teacher of a Church at Boston in New-England. Boston in New-England, Printed by Samuel Green for Joseph Browning, and are to be Sold at his Shop at the corner of the Prison-Lane next the Town-House. 1684

Lent by The Public Library of Boston.

Rev. Increase Mather was one of the most extraordinary men of his age. He was educated for the ministry at Harvard College, and, going to England, obtained literary honors at Dublin University, being then only nineteen years of age. He was highly distinguished for his attainments in mathematics, philosophy, history, theology and rabbinical learning. He conversed familiarly in Latin, and had read the Old Testament in Hebrew and the New in Greek. He was ordained pastor of the North Church in Boston, May 27, 1664, and fulfilled his duties to that church for sixty-two years. He was the author of ninety-two distinct works.

In his introduction to an English edition of the *Essay*, Mr. George Offer says : "Such was the eminent divine, the decided patriot, the

truthful historian, who to promote the best interests of man, collected, arranged, and published these *Remarkable Providences* and *Marvellous Escapes by Sea and Land*. They faithfully delineate the state of public opinion two hundred years ago, the most striking feature being an implicit faith in the power of the invisible world to hold visible intercourse with man:—not the angels to bless poor erring mortals, but of demons imparting power to witches and warlocks to injure, terrify and destroy.”

The title-page of this book was set up twice; for other form see 449.

244. Prince, Thomas. A Chronological History of New-England in the Form of Annals: being A summary and exact Account of the most material Transactions and Occurences relating to This Country, in the Order of Time wherein they happened, from the Discovery by Capt. Gosnold in 1602 to the Arrival of Governor Belcher, in 1730. With an Introduction, Containing A brief Epitome of the most remarkable Transactions and Events Abroad, from the Creation: Including the connected Line of Time, the Succession of Patriachs and Sovereigns of the most famous Kingdoms & Empires, the gradual Discoveries of America, and the Progress of the Reformation to the Discovery of New England. By Thomas Prince M.A. Boston N. E. Printed by Kneeland & Green for S. Gerrish MDCCXXXVI

Lent by The Public Library of Boston.

Our first American dictionary of dates. Samuel G. Drake, the historian of Boston, refers to Rev. Thomas Prince as “the sun of New England history who is, to all that went before him, as the sun to the stars. His *New England Chronology in the Form of Annals* is a model work, which nothing can ever supply the place of.” Rev. Mr

Wisner, in his *History of the Old South Church*, says: "In history and chronology especially as relating to this country his labors were prosecuted with unparalleled industry and fidelity, and have imposed on posterity a great and lasting obligation. In 1708 while at college he began a collection of books and public and private papers relating to the civil and religious history of New England to which he continued to make valuable additions for more than fifty years. He also made a large collection of classical and theological works and books of general literature. All of these he gave at his decease to the church and congregation of which he had been minister. His industry was perfectly astonishing. All his studies were prosecuted with carefulness, fidelity and patience. The labor of preparing his *Chronological History* was enough for one diligent student during many years." The *North American Review* says: "Of the *New England Chronology*, so far as it extends, there has been no difference of opinion. It is distinguished for its accuracy and extreme caution. It is a work of the greatest utility, and almost necessary to one who would form an intimate acquaintance with the history of the first planting of New England."

When Mr. Prince published it he presented a copy to the General Court, and the following record is spread upon the Journal of the House: "The House being informed that the Rev. Mr Thomas Prince was at the door, and desired admittance, *Ordered*, that Mr. Prince be admitted into the House, and coming up to the table, he addressed himself to Mr. Speaker and the House in the following manner, viz.,—Mr. Speaker, I most humbly present to your Honor and this Honorable House the first volume of my *Chronological History of New England*, which at no small Expense and Pains I have composed and published for the Instruction and Good of my country. And then he made compliment of one of the books to Mr. Speaker by presenting it to him, and another he presented to and for the use of the Members of the House of Representatives, and laid it on the table, and then withdrew."

245. Wood, William. *New England's Prospect. being A true, lively, and experimental Description of that part of America commonly called New-England: Discovering The State of that*

Country, both as it stands to our new-come English Planters: and to the old Native Inhabitants. and Laying down that which may both enrich the knowledge of the Mind-traveling Reader, or benefit the future Voyager. The Third Edition. By William Wood. London, Printed 1639. Boston, New-England, Reprinted, By Thomas and John Fleet, in Cornhill; and Green and Russell, in Queen-Street, 1764

Lent by The Public Library of Boston.

The first American edition. It was first published in England in 1634, and has been reprinted, both in England and America, several times.

William Wood came to New England in 1629, and took up his residence in Lynn. He remained here four years, during which time he visited and located every settlement, including those in the Merrimac valley. He had been commissioned to report a full answer as to the capacities and character of the territory he was to explore, for the information of the Puritans in England, who were contemplating a removal to New England. Upon his return to England in 1633 he published his report, entitled *New England's Prospect*, which contains the location of twenty New England settlements and describes their members and appearances. The last six pages contain a dictionary of Indian words. It is the earliest printed account of Massachusetts, and is embellished with a *Map of the South Part of New England, as it is planted in the Yeare, 1634.*

246. Mather, Increase. A Relation of the Troubles which have hapened in New-England, By reason of the Indians there. From the Year 1614. to the Year 1675. Wherein the Frequent Conspiracies of the Indians to cutt of the English, and the wonderful providence of God, in disappointing their devices, is declared. Together

with an Historical Discourse concerning the Prevalency of Prayer ; shewing that New Englands late deliverance from the Rage of the Heathen is an eminent Answer of Prayer. By Increase Mather Teacher of a Church in Boston in New England. Boston, Printed and sold by John Foster, 1677.

Lent by The Public Library of Boston.

It has been said that Mather wrote this book on account of jealousy of Hubbard, who wrote his *Narrative of the Troubles with the Indians* about the same time, both works being published in the same year. Mather says himself that he wrote it on account of a letter which he "received from a worthy person who upon the perusal of that *Brief Historical Account of the war with the Indians* published the last summer, importuned me to write the story of the Pequot War." Whatever its cause it is a valuable history, and adds much to the early history of New England. He quotes a great deal from the early voyagers and travellers, and many of the books from which he makes extracts are very difficult to find to-day outside the large libraries. He refers to Hubbard's *Narrative*, and adds, "Nevertheless it hath been thought needful to publish this, considering that most of the things here insisted on, are not so much as once taken notice of in that *Narrative*."

247. Winthrop, John. A Journal Of the Transactions and Occurrences in the settlement of Massachusetts, and the other New-England Colonies, from the year 1630 to 1644 : Written by John Winthrop Esq. First Governor of Massachusetts : And now first published from a correct copy of the original Manuscript. Hartford : Printed By Elisha Babcock. MDCCXC.

Lent by The Public Library of Boston.

As the writer of this *Journal* was the Governor of the colony of the Massachusetts Bay for a large portion of the time from the com-

mencement until 1649, and was an actor in as well as an eye-witness of many of the incidents and events which he records, we are, as it were, admitted behind the scenes, and are able to observe the springs of action which brought about certain results in the early days of the colony. It is a storehouse of information, and may well be called the cornerstone of New England history. It describes not only the early life but also the character and methods of our Puritan ancestors, and has no superior, if, indeed, it has an equal. After the death of the writer it was allowed to remain in manuscript, although consulted by all the early writers, until 1790, when it was published under the supervision of Noah Webster.

248. [Mather, Cotton.] Bonifacius. An Essay Upon the Good, that is to be Devised and Designed by those Who Desire to Answer the Great End of Life, and to Do Good While they Live. A Book Offered, First, in General, unto all Christians, in a Personal Capacity, or in a Relative. Then more Particularly, Unto Magistrates, unto Ministers, unto Physicians, unto Lawyers, unto Scholemasters, unto Wealthy Gentlemen, unto several Sorts of Officers, unto Churches, and unto all Societies of a Religious Character and Intention. With Humble Proposals, of Unexceptionable Methods, to Do Good in the World. Boston in N. England: Printed by B. Green for Samuel Gerrish at his Shop in Corn Hill 1710.

Lent by The Public Library of Boston.

One of Cotton Mather's best books, to the remarkable value of which Benjamin Franklin testifies as follows: "When I was a boy I met with a book entitled 'Essays to do Good.' It had been so little regarded by its former possessor that several leaves were torn out, but the remainder gave me such a turn of thinking as to have an influence on my conduct through life."

The object of the book is to counteract the propensity to indolence by suggesting motives to action, reasons for exertion and methods of usefulness. The book was very popular, and passed through many editions.

249. Mayhew, Experience. Indian Converts: or, some Account of the Lives and Dying Speeches of a considerable Number of the Christianized Indians of Martha's Vineyard, in New-England. Viz. I. Of Godly Ministers. II. Of other Good Men. III. Of Religious Women. IV. Of Pious young Persons. By Experience Mayhew. M.A. Preacher of the Gospel to the Indians of that Island. To which is added, Some Account of those English Ministers who have successively presided over the Indian Work in that and the adjacent Islands by Mr. Prince. London, Printed for Samuel Gerrish, Bookseller in Boston in New-England; and sold by J. Osborn and T. Longman in Paternoster-Row, MDCCXXVII.

Lent by The Public Library of Boston.

An account of the lives of thirty Indian ministers and eighty Indian men, women and children who had been converted to the Christian religion, and who were worthy of being remembered on account of their pure lives. Rev. Thomas Prince has added at the end, under a separate title, *Some Account of those English Ministers who have successively presided over the Indian Work in that and Adjacent Islands.*

Rev. Experience Mayhew, born in 1673, died in 1758, was minister at Martha's Vineyard, and, like Rev. John Eliot, devoted much time to civilizing and Christianizing the Indians. He published in 1709 *The Massachusetts Psalter; or Psalms of David with the Gospel according to John*, in columns of Indian and English, which, next to Eliot's Indian Bible, is considered the most important monument of the Massachuset language.

250. [Ward, Nathaniel.] Guard, Theodore de la. The Simple Cobler of Aggawam in America. Willing to help Mend his Native Country, lamentably tattered, both in upper-Leather and sole, with all the honest stitches he can take. And as willing never to be paid for his work by Old English wonted pay. It is his Trade to patch all the year long, gratis. Therefore I Pray Gentleman keep your Purses. By Theodore de la Guard. The Fifth Edition, with some Amendments. London: Printed by J. D. & R. T. Reprinted at Boston in N. England, for Daniel Henchman, at his Shop in King Street, 1713.

Lent by The Public Library of Boston.

Nathaniel Ward, the author of the *Simple Cobler* was one of the independent writers of the early days in Massachusetts, whose works abound with wit, quaintness and sagacity. Indeed, Rev. Cotton Mather says "his wit made him known to more Englands than one." He was born at Haverhill, Eng., in 1570. He was educated at Emanuel College, Cambridge, taking his degree of A.B. in 1600, and that of A.M. in 1603. He was for some time a barrister, but about 1618 entered the ministry and became rector at Stanton, in England. Silenced for non-conformity in 1634, he came to New England. Having been invited to become the minister at Agawam, he accepted, and was installed in December of that year. In 1636 he resigned, on account of ill health. His legal knowledge was now of great benefit to him, as at the session of the General Court of Massachusetts which began in March, 1638, he was appointed on a commission to prepare a code of laws for the Massachusetts colony.

In 1645 Mr. Ward commenced to write the *Simple Cobler*, which was completed in the autumn of 1645 and sent to England for publication, where it appeared in January, 1647. The cause which had forced Ward to leave England had been removed, and he returned to the mother country, arriving shortly after the publication of his book. Ward was well acquainted with many of the leaders of

Parliament, and his book, in the main, was on their side. "In it assuming the character of a cobbler who had exiled himself to the new world, and who in safety, but not without strong interest, now looked upon the political and religious storms which were sweeping over his native country, he utters quaint reflections and pungent satire upon the times." He was, however, opposed to the extremists in Parliament, who demanded the legal recognition of toleration in religion and the establishment of a republic.

His book was well received, and passed through four editions in the first year. The first American edition is presumed to be the one printed in Boston in 1713. Mr. Ward was one of our earliest American authors, and his services in connection with our first code of laws have made his name familiar to readers of New England history.

320. [Breeches Bible.] Title Page missing. "John Alden his booke" on fly leaf of The New Testament of our Lord Jesus Christ, Translated out of the Greeke by Theod. Beza : With briefe Summaries and expositions upon the hard places by the said Authour, Joac. Camer. and P. Loseler, Villerius. Englished by L. Tomson. Together with Annotations of Fr. Sunius upon the Revelation of S. John. Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most Excellent Magistie. 1599

Lent by Mr. Charles P. Greenough.

321. [Prince, Thomas.] The Psalms, Hymns, & Spiritual Songs, of the Old and New Testament, Faithfully translated into English Metre. Being the New-England Psalm-Book Revised and Improved ; By an Endeavour after a yet nearer

Approach to the inspired Original, as well as to the Rules of Poetry. With an Addition of Fifty other Hymns on the most important Subjects of Christianity; with their Titles, placed in Order, from — — The Fall of the Angels and Men, to — — Heaven after the General Judgement.

Boston: N. E. Printed, and Sold by D. Henchman, in Cornhill and S. Kneeland in Queenstreet. 1758.

Lent by Mr. George E. Littlefield.

This revision of the New England version of the "Psalms" was undertaken by Rev. Thomas Prince, at the request of a committee of the Old South Society, from a fear, as he says in the preface, "that the New-England Version would be wholly laid aside in our Churches on account of the flatnesses in diverse places," and should rather be mended and preserved. In the preface he also describes the method pursued and the vast amount of literary labor performed in making this revision. It was begun April 29, 1755, and "thro multitudes of avocations, interruptions and infirmities" finished March 20, 1757. At a meeting of the church and congregation Oct. 9, 1758, it was accepted, to be used in public worship on and after the last Sabbath in that month. It was also voted "that these Psalms be sung without reading line by line as has been usual; except on evening lectures and extraordinary occasions, when the assembly can't be generally furnished with books." This revision was used in public worship by the Old South Society until October, 1786, when Watts was substituted. Mr. Prince added to the original version fifty hymns, "which are not Versions of the Scriptures but Pious Songs derived from them by Dr. Watts and others." There are also bound in at the end sixteen pages of music, handsomely engraved on copper.

322. [Harris, Benjamin.] The New-England Primer Improved For the more easy attaining the true reading of English To Which Is Added

The Assembly of Divines Catechism. Boston: Printed and Sold by the Book-Sellers. MDCCLXXXIV.

Lent by Mr. George E. Littlefield.

From very early times the church recognized the duty of teaching children the principles of religion. The school was the handmaid of the church, and in the church schools was obtained all the education the children received. The first Protestant primer was published by Melancthon in 1519. After Henry VIII. renounced his allegiance to the Pope he caused to be printed, in 1545, *The Primer, in English and Latin set forth by the Kynges Majestie and his Clergie to be taught learned and read: and None Other to be used throughout All his Dominions*. The Puritans, however, would not accept it, but issued one of their own, entitled *The A B C both in Latyn and in Englyshe*. The New England colonists used a Puritan primer, which was known as a "common primer." As no copy has come down to us, it is not known how it was made up, but it is presumed to have been a "common primer" which Rev. John Eliot translated into the Indian language. In 1668 Marmaduke Johnson of Cambridge printed a primer which is presumed to have been a copy of the "common primer."

It is pretty well established that the *New England Primer* was composed by Benjamin Harris, a Boston bookseller, and first published in 1690. The date of the earliest known copy is 1725. The primer was the reading book of the elementary schools. The *New England Primer* drove out all the other primers, and remained in general use until well into the nineteenth century, and its sales have been numbered by millions. From its extensive use in teaching the catechism it has been called "The Little Bible of New England."

323. [Prince, Thomas.] A Sermon Delivered By Thomas Prince, M.A. On Wednesday, October 1. 1718. at his Ordination to the Pastoral Charge Of the South Church in Boston, N. E. In Conjunction with the Reverend Mr. Joseph Sewall Together with The

Charge, By the Reverend Increase Mather, D.D. And a Copy of what was said at giving the Right Hand of Fellowship: By the Reverend Cotton Mather, D.D. To which is added A Discourse Of the Validity of Ordination by the Hands of Presbyters, Previous to Mr. Sewall's on September 16. 1713. By the Late Reverend and Learned Mr. Ebenezer Pemberton, Pastor of the same Church. Boston: Printed by J. Franklin for S. Gerrish, and Sold at his Shop near the Old Meeting House. 1718.

Lent by Mr. George E. Littlefield.

Although our ancestors disliked many of the forms and ceremonies of the Church of England, yet when they came to form their churches in New England they experienced great difficulty in deciding what should be the forms and ceremonies to be used. How the ordinations should be conducted, and what the forms should be, proved to be a stumbling block, and opened up a large field for debate, and became a question for the synods. In the early days holidays were few, and when an ordination was to be held that day was a holiday for all in the immediate neighborhood. Our early town records furnish some curious facts concerning the observation of those days. A large part of our early literature is made up of accounts of the exercises which took place at the various ordinations. The ordination of Rev. Thomas Prince is especially interesting. Mr. Prince had recently returned from Europe, and on Sept 5, 1717, had preached the Thanksgiving sermon at Boston, "in the hearing of a multitudinous auditory, many belonging to the adjacent towns being present." Several churches were trying to secure him as pastor, but he accepted the call from the South Church of Boston, and was ordained Oct. 1, 1718, in conjunction with Rev. Joseph Sewall. The charge was delivered by Rev. Increase Mather, and the right hand of fellowship by Rev. Cotton Mather, the two most prominent divines in New England.

324. Morton, Charles. *The Spirit of Man : or, Some Meditations (by way of Essay) on the Sense of that Scripture. Thes. 5. 23. And the very God of Peace Sanctifie you wholly, and I pray God, your whole Spirit, and Soul, and Body, be Preserved Blameless unto the Coming of our Lord Jesus Christ.* By Charles Morton, Minister of the Gospel at Charlestown in New-England. Boston. Printed by B. Harris, for Duncan Campbell, at the Dock-Head, over against the Conduit, 1693.

Lent by Mr. George E. Littlefield.

Charles Morton was born at Pendary, in Cornwall, about 1626. He was educated at Oxford, took holy orders and began his ministry at Blisland, in Cornwall. Having embraced the cause of the Puritans, he was ejected by the Act of Uniformity of 1662. He then established an academy for the instruction of youth at Newington Green, near London, which acquired great celebrity. Here he remained twenty years. Having been invited to become the pastor of the church at Charlestown he removed to New England, and was installed Nov. 5, 1686. His reputation for excellence in teaching was so great that many desired him to be president of Harvard College. The following sketch of his character, given by John Dunton in his *Life and Errors*, cannot be improved: "Upon my coming to Boston I heard that the Rev. Mr. Morton (so much celebrated in England for his piety and learning) was just arrived from England. Mr. Morton did me the honour to declare he was very glad to see me. . . . The news of his arrival was received here with extraordinary joy by the people in general, and they had reason for it: for besides his being a usefull man in fitting young men for the ministry he always gave a mighty character of New England, which occasioned many to fly to it from the persecution which was then raging in London. . . . His conversation showed him a gentleman. He was the very soul of philosophy. . . . He was the repository of all arts and sciences and of the graces too. His discourses were not stale, or studied, but always new and occasional; for, whatever subject was at any time

started, he had still some pleasant and pat story for it. His sermons were high, but not soaring; practical, but not low. His memory was as vast as his knowledge yet (so great was his humility) he knew it the least of any man. He was as far from pride as ignorance; and if we may judge of a man's religion by his charity, he was a sincere christian. Mr. Morton being thus accomplished . . . must be the fittest to bring up young men to the Ministry, of any in England. In a word Mr. Charles Morton (late of Newington Green) was that pious and learned man, by whose instructions my Reverend and worthy uncle Mr. Obadiah Marriat was so well qualified for the work of the Ministry. To this I might add that Mr. John Shower and other eminent preachers owe that fame they have in the world to his great skill in their education."

325. [Mather, Cotton.] The Accomplished Singer. Instructions How the Piety of Singing with a True Devotion, may be obtained and expressed; the Glorious God after an uncommon manner Glorified in it, and His People Edified Intended for the Assistance of all that would Sing Psalms with Grace in their Hearts; But more particularly to accompany the Laudable Endeavours of those who are Learning to Sing by Rule, and seeking to preserve a Regular Singing in the Assemblies of the Faithful Boston: Printed by B. Green, for S. Gerrish, at his Shop in Cornhill 1721.

Lent by Mr. George E. Littlefield.

The order of service in the New England churches, copied from the primitive churches, was, first, the longer prayer; second, singing a psalm; third, the sermon; fourth, the shorter prayer; and fifth, the singing of another psalm. In some churches the assembly, being furnished with psalm books, sung without the stop of reading between every line; but ordinarily the psalm was read, line after line, by whomever the pastor appointed, and the people "generally sung in

such grave tunes as are most usual in the churches of our nation." The Massachusetts Bay churches did not admit into their public services any other than the *Psalms, Hymns and Spiritual Songs of the Old and New Testament faithfully translated into English Metre*. Writing in 1726, Cotton Mather says: "Their psalmody has been commended by strangers as not worse than what is in many other parts of the world, but rather as being usually melodious and agreeable. However of later times they have considerably reformed and refined it, and more than a score of tunes are heard regularly sung in their assemblies."

In 1699 the Brattle Street Society voted to dispense with the custom of reading and singing the psalms line by line alternately. Singing by note was first practiced in Boston by this society, and the first singing society was established by its members between 1717 and 1724. Singing by note occasioned quite a controversy, some favoring and others opposing, and many years passed before the question was settled. In 1721 Rev. John Tufts of Newbury wrote and published what is believed to be the first music book published in this country. In the same year Rev. Thomas Walter of Roxbury brought out *The Grounds and Rules of Music explained*, containing fifteen pages of engraved music, claimed to be the first music printed with bass in America. Rev. Thomas Symmes of Bradford preached a sermon in 1721, printed in 1722, which he says, in the preface, "was partly occasioned by a most unhappy and unreasonable controversy about Singing by Note."

Also, Rev. Cotton Mather brought out in 1721 *The Accomplished Singer*, intended, as he says, "more particularly to accompany the Laudable Endeavours of those who are Learning to Sing by Rule."

326. Mather, Cotton. The Triumphs of the Reformed Religion in America. The Life of the Renowned John Eliot; A Person justly Famous in the Church of God, Not only as an Eminent Christian, and an Excellent Minister, among the English, But also, As a Memorable Evangelist among the Indians, of New-England; With some Account concerning the late, and

strange Success of the Gospel, in those parts of the World, which for many Ages have lain Buried in Pagan Ignorance. Written by Cotton Mather. Boston, Printed by Benjamin Harris, and John Allen, for Joseph Brunning at the corner of the Prison-Lane. 1691

Lent by Mr. George E. Littlefield.

Cotton Mather presents us with the life of that remarkable man, Rev. John Eliot, who came to New England in 1631, and, having been appointed teacher of the church at Roxbury, added to his labors by endeavoring to Christianize the Indians. Mather tells us how Eliot experienced difficulties that he had not anticipated, and how he overcame those difficulties. How he discovered that before the Indians would be able to understand the truths of Christianity they must first be civilized; they must be induced to give up their nomadic life; they must be taught to read and write; and that, in order to present to them the gospel truths in a convincing manner, he must preach and teach in their language. How he himself became a pupil, and by what means he became proficient in that language. How he taught several of the young Indians to be preachers and teachers. How he translated into the Indian language several theological treatises and the English Bible; and finally, how, after overcoming seemingly insurmountable difficulties, he succeeded in gathering many Indian families into a town, showed them how to support themselves by the arts of civilization, taught them how to build houses and a church, and, having induced them to adopt a code of laws similar to the English code, moulded them into a Christian community.

Cotton Mather painted a true and interesting picture, inasmuch as he had the benefit of association with many persons who were interested with Eliot in his humanitarian efforts.

327. Shepard, Thomas. [Catechism.] The First Principles of the Oracles of God Collected by Thomas Shepard, Formerly of Emanuel College in Cambridge in England: afterwards Minis-

ter of Cambridge in New-England. Boston :
Printed and Sold by Rogers and Fowle in
Queen-street 1747.

Lent by Mr. George E. Littlefield.

In June, 1641, at a meeting of the General Court of Massachusetts, it is "desired that the elders would make a catechism for the instruction of youth in the grounds of religion." That this desire of the General Court was acted upon is shown by a statement of Rev. Increase Mather, in the preface of a book published in 1679, which reads: "These last ages have abounded in labours of this kind: one speaketh of no less than five hundred Catechisms extant: which of these is most eligible, I shall leave others to determine. I suppose there is no particular Catechism, of which it may be said, it is the best for every family, or for every congregation."

Rev. Thomas Shepard, pastor of the church at Cambridge, Mass., from 1636 to 1649 prepared a catechism entitled *The First Principles of the Oracles of God*. It was first published in London in 1648. Apparently the first American edition was published in Boston in 1747, a copy of which is exhibited.

328. Hill, Thomas. *The Young Secretary's Guide: or A speedy help to Learning. In Two Parts. Part I. Containing the most curious Art of Inditing familiar Letters, relating to Business in Merchandise, Trade, Correspondence, Familiarity, Friendship, and on all occasions: also Instructions for Directing, Superscribing and Subscribing of Letters with due Respect to the Titles of Persons of Quality and others: Rules for Pointing and Capitalling in Writing, &c. Likewise a short English Dictionary, Explaining hard Words. Part II. Containing the nature of Writings Obligatory, &c. With Examples of Bonds, Bills, Letters of Attorney,*

Deeds of Sale, of Mortgage, Releases, Acquittances, Warrant of Attorney, Deeds of Gift, Assignments, Counter Security, Bills of Sale, Letters of License, Apprentices Indentures, Bills of Exchange, & many other Writings made by Scriveners, &c., With a Table of Interest Made suitable to the People of New-England. The Sixth Edition. With large and useful Additions. By Thomas Hill, Gent. Boston Reprinted for Nicholas Boone at the Bible in Cornhill, 1727.

Lent by Mr. George E. Littlefield.

An American reprint of a little English compendium which was used not only in the schools, but was also very much in demand by young men and women who had not received a school education, or whose school days had been of short duration. Faithfully studied it would qualify a young person for business without the help of a master. The seventh English edition was published in 1696, and the twenty-seventh in 1764. It is supposed to have been introduced to America by John Allen, the well-known Boston printer, and the earliest American edition known to be extant, the third, bears the imprint "Boston in New England, Printed by B. Green & J. Allen for S. Phillips at the Brick-Shop. 1708." Pages 49 to 56 inclusive contain *An English Dictionary*, which, so far as known, is the earliest dictionary published in New England. The twenty-fourth American edition was printed in Boston in 1750. Similar books are very much in demand at the present day, and are known as a *Commercial Letter-Writer*.

329. Strong, Nathaniel. *England's Perfect School-Master.* or Directions for exact Spelling, Reading, and Writing. Shewing how to Spell or read any Chapter in the Bible by four and twenty Words only. With Examples of most Words, from one to six Syllables, both in whole Words, and

also divided : With Rules how to Spell them. Also how to Spell all such Words which are alike in Sound, yet differ in their Sense and Spelling. Together with the true meaning and use of all Stops & Points to be observed by all that would Read and Write well. With a Table of Orthography, shewing how to write true English As also Variety of Pieces both of English and Latin Verse, on the most remarkable Passages mentioned in Scripturre, and very useful for Writing-Schools. Lastly, Directions for Writing Letters, Acquittances, Bills of Exchange, Bills of Parcels, Bills of Debts, Bonds, &c. How to state Accompts aright, &c. The Thirteenth Edition, much Enlarged. By Nathaniel Strong, School-Master in London : At the Hand & Pen on Great-Tower-Hill, in Red-Cow Alley. Boston in N. E. Reprinted for N. Buttolph, B. Eliot, and D. Henchman and Sold at their Shops 1720.

Lent by Mr. George E. Littlefield.

As early as 1645, and perhaps a year or two earlier, a speller was printed at Cambridge, Mass. No copy of it has come down to us, but probably it was a reprint of some English speller of the time, and may have been an exact copy of Coote's *English Schoolmaster*, a very popular speller of the seventeenth century, which was first published in 1590. In the latter part of the seventeenth century Mr. Strong's spellers were very popular, being published in London as early as 1676. They were imported into New England and sold here, as in the inventory of the stock of Michael Perry, a Boston bookseller, taken in 1700, is listed "12 Strong's Spelling books." The first spelling book by an American author was published in 1783 in Hartford, Conn., and its author was Noah Webster.

330. [Lewis, Ezekiel?] A short Introduction to the Latin Tongue: For the use of the Lower Forms in the Latin School; Being the Accidence, abridged and compiled in that most easy and accurate method, wherein the famous Mr. Ezekiel Cheever taught, and which he found the most advantageous, by seventy years experience. To which is added, A Catalogue of Irregular Nouns and Verbs, Disposed Alphabetically. The Eighteenth Edition. Printed by John Mycall, for E. Battelle, and sold by them at their shops in Boston and Newburyport. MDCCLXXXV.

Lent by Mr. George E. Littlefield.

Ezekiel Cheever came to Boston from London in 1637, but soon removed to New Haven, Conn., where he taught school twelve years. In 1650 he went to Ipswich, Mass., where he taught in the grammar school eleven years. He again removed in 1661 to Charlestown, Mass., where he was master of the grammar school for nine years. Having been chosen master of the Latin School in Boston, he removed to that town in 1670, and officiated as master until his death, Aug. 21, 1708, aged ninety-three.

Although this little treatise is familiarly known as Cheever's "Latin Accidence" yet it is very doubtful if he was its composer. The first edition was published in 1709, the year after his death, but the name of the author did not appear on the title-page. The title-page of the edition published in 1724 has the following addition, "The Third Edition revised and corrected by the Author." This would seem to show that Ezekiel Cheever was not the author. The book was written for the use of the lower forms of the Boston Latin School, and the indications point very decidedly towards Ezekiel Lewis, the grandson of Ezekiel Cheever, who was assistant to his grandfather at the time of the latter's death. President Quincy spoke very highly of this book: "A work which was used for more than a century in the schools of New England, as the first elementary book for learning the Latin language"

334. Morton, Thomas. *New English Canaan or New Canaan. Containing an Abstract of New England, Composed in three Bookes.* The first Booke setting forth the originall of the Natives, their Manners and Customes, together with their tractable Nature and Love towards the English. The second Booke setting forth the naturall Indowments of the Country, and what staple Commodities it yealdeth. The third Booke setting forth, what people are planted there, their prosperity, what remarkable accidents have happened since the first planting of it, together with their Tenents and practice of their Church. Written by Thomas Morton of Cliffords Inne gent, upon tenne years knowledge and experiment of the Country. Printed at Amsterdam, By Jacob Frederick Stam In the Yeare 1637.

Lent by Mr. Frederick L. Gay.

Thomas Morton of Clifford's Inn, gentleman, came to Plymouth in June, 1622, and after inspecting the country returned to England in September of the same year. He returned in 1625 and took up his residence at Mare-Mount, now Quincy.

He was of a jovial and roistering disposition, and his actions were displeasing to his Plymouth neighbors, especially in his erection of a Maypole, and dancing around it with the Indians. Also, he supplied the Indians with arms, in order that they might hunt for him. This had been prohibited, as it was considered prejudicial to the safety of the colonists. Accordingly he was arrested, tried, found guilty, and sent a prisoner to England in 1628. He returned in August, 1629, as secretary to Allerton, but soon found his way back to Mare-Mount. He was again arrested and sent as a prisoner to England in 1630. He now wrote *New English Canaan*, having, as he says in his book, had "ten years knowledge and experiment of the country." It is said to have been first published in 1632. It is divided into three

books, the first treating of the Indians, the second of the natural history of the country, the third of the people there and his own sufferings. The third part is written in allegorical style, the principal characters appearing under fictitious names. Naturally the book is not complimentary to the New England people. Morton returned in 1643, was again arrested, tried for the libels his book was said to have contained, found guilty, and fined one hundred pounds. He was allowed to go to Agamenticus, where he died two years later.

335. Morton, Nathaniel. *New-Englands Memoriall: or, A brief Relation of the most Memorable and Remarkable Passages of the Providence of God, manifested to the Planters of New-England in America; With special Reference to the first Colony thereof, Called New-Plimouth. As also a Nomination of divers of the most Eminent Instruments deceased, both of Church and Common-wealth, improved in the first beginning and after-progress of sundry of the respective Jurisdictions in those Parts; in reference unto sundry Exemplary Passages of their Lives and the time of their Death. Published for the Use and Benefit of the present and future Generations, By Nathaniel Morton, Secretary to the Court of Jurisdiction of New-Plimouth. Cambridge: Printed by S. G. & M. J. for John Usher of Boston 1669.*

Lent by Mr. Frederick L. Gay.

The earliest printed attempt at a formal history of the old colony. It was written by Nathaniel Morton, son of George Morton, who had married, in England, a sister of Governor Bradford, and who came to Plymouth with his family in July, 1623, in the ship "Ann." In 1645 he was chosen secretary of the colony court, and continued in the office till his death, June 28, 1685, aged seventy-two. Morton had access to the manuscript journal of his uncle, Governor Bradford,

from which he made liberal extracts in writing his *Memoriall*. He also wrote a history of the church at Plymouth, which, unfortunately, was destroyed by fire in Boston in 1676, having been lent to Rev. Increase Mather, whose church and dwelling-house were destroyed by the same fire.

336. Mather, Cotton. The Wonders of the Invisible World: Being an Account of the Tryalls of Several Witches, Lately Executed in New-England: And of several remarkable Curiosities therein Occuring. Together with, I Observations upon the Nature, the Number, and the Operations of the Devils. II A short Narrative of a late outrage committed by a knot of Witches in Swede-land, very much resembling, and so far explaining, that under which New-England has laboured. III Some Councils directing a due Improvement of the Terrible things lately done by the unusual and amazing Range of Evil-Spiri(ts) in New-England. IV A brief Discourse upon those Temptations which are the more ordinary Devices of Satan. By Cotton Mather. Published by the Special Command of his Excellency the Governour of the Province of the Massachusetts-Bay in New-England. Printed first, at Bostun in New-England: and Reprinted at London, for John Dunton, at the Raven in the Poultry. 1693.

Lent by Mr. Frederick L. Gay.

Rev. Cotton Mather, whether regarded as a scholar or a writer, was the representative man of New England during the latter part of the seventeenth and the early part of the eighteenth century. He published nearly four hundred books, and wielded a powerful influence in the community. The course pursued by him in the Salem

witchcraft delusion has subjected him to severe criticism. He was a believer in miraculous signs, omens, haunted places and witchcraft, and it should be said of him that he had published books on these subjects several years before the unfortunate outbreak at Salem. His books, which were widely distributed, and the stories they contained, which were believed by the greater portion of the public, undoubtedly contributed largely to the terrible deeds in which that delusion culminated. When, in 1692, twenty persons had been put to death and many others had been imprisoned, the conservative portion of the people began to doubt a doctrine which had to be supported by such means, and called a halt. Mather, however, continued in his delusion, and in 1693 published the *Wonders of the Invisible World*. It was approved by the president of Harvard College and many other influential persons. The opposition, however, soon gained the day, the executions ceased and the prisoners were released.

337. Wigglesworth, Michael. *The Day of Doom : or, A Poetical Description of The Great and Last Judgement. with A Short Discourse about Eternity.* By Michael Wigglesworth, Teacher of the Church at Maldon in N. E. The Fifth Edition enlarged with Scripture and Marginal Notes. Boston : Printed by B. Green, and J. Allen, for Benjamin Eliot, at his Shop under the West End of the Town-House. 1701

Lent by Mr. Frederick L. Gay.

The author, Michael Wigglesworth, was born in England in 1631 ; was graduated at Harvard College in 1651, and died in 1705. He was the earliest poet among the graduates of Harvard. There were earlier graduates who had written elegies and short poems on special occasions, but this was the first attempt at a long poem which was considered of any literary importance. It is a verification of the scriptural account of the Last Judgment, and was the most popular and the most widely circulated poetical volume of the seventeenth century in America. The first edition, published in 1662, consisted of eighteen hundred copies, all of which were sold in one year. Only

one imperfect copy is known to be in existence. The same is true of the second edition, published in 1666. Of the third edition, published about 1673, and the fourth edition, published about 1683, no copies are known. The Boston edition of 1701, a copy of which is exhibited, is the earliest American edition represented by a perfect copy. The book was reprinted several times in England.

Stanzas 180 and 181, which relate to the doom of those who died in infancy, are frequently quoted. They are as follows: —

“ You sinners are, and such a share as sinners may expect,
Such you shall have; for I do save none but my own Elect.
Yet to compare your sin with theirs who lived a longer time,
I do confess yours is much less, though every sin’s a crime.

A crime it is, therefore in bliss you may not hope to dwell;
But unto you I shall allow the easiest room in Hell.
The glorious King thus answering, they cease, and plead no longer;
Their Consciences must needs confess his Reasons are the stronger.”

338. [Mather, Cotton.] Parentator. Memoirs of Remarkables in the Life and the Death of the Ever-Memorable Dr. Increase Mather. Who Expired, August 23, 1723. Boston: Printed by B. Green, for Nathaniel Belknap, at the Corner of Scarlets-Wharff. 1724.

Lent by Mr. Frederick L. Gay.

A loving memorial and a monument of filial affection. A tribute to the virtues of his illustrious father, who was looked upon as a leader by the whole community, and whose opinions were consulted in the most important transactions and controversies.

For four successive generations the Mather family was prominent in the civil and religious affairs of the country. The names of Richard, Increase, Cotton and Samuel Mather, who did so much to develop the infant colony, will ever be held in grateful remembrance by the descendants of the New England fathers. Henry Ware, Jr., says: “The name of Increase Mather still lives; and when hundreds of generations shall have sunk to irrecoverable oblivion he shall still be hailed as one of the worthies of New England.”

339. Symmes, Thomas. Lovewell Lamented. or, a Sermon Occasion'd by the Fall of the Brave Capt. John Lovewell And Several of his Valiant Company, In the late Heroic Action at Piggwacket. Pronounc'd at Bradford, May 16, 1725 By Thomas Symmes, V.D.M. Boston in New-England: Printed by B. Green Junr. for S. Gerrish, near the Brick Meeting House in Cornhill. 1725.

Lent by Mr. Frederick L. Gay.

A sermon preached on the 16th of May, 1725, by the Rev. Thomas Symmes of Bradford, Mass., a week after the death of the brave Lovewell, to which is prefixed an historical memoir which gives us the best account of the battle which has been transmitted to us. The name of Lovewell became famous, and the story of his exploits was rehearsed everywhere. A mournful ballad, written shortly after the battle, recounting the chief incidents of the event, was published, and became a very popular song in the colonies.

Symmes gives the well-known story of the killing of the Indian chief Paugus by John Chamberlain, now believed to be apocryphal. Rev. Elias Nason, in the *History of Dunstable*, says: "Capt. Lovewell was brave, adventurous, and persistent. He died with his gun loaded and pointed towards the foe. His blood was not spilled in vain. The action at Pequaket closed the war and insured tranquility. A treaty of peace was soon made with the different tribes and the Pequakets, under their leader Adeawanda, removed to Canada."

340. Mather, Cotton. *Magnalia Christi Americana*: or the Ecclesiastical History of New-England, from Its First Planting in the Year 1620. unto the Year of our Lord, 1698. In Seven Books. I. Antiquities: In Seven Chapters. With an Appendix. II. Containing the Lives of the Governours, and the Names of the Magistrates of New-England: In Thirteen Chapters. With an Appendix. III. The Lives of Sixty Famous Divines, by whose Ministry the Churches of

New-England have been Planted and Continued. IV. An Account of the University of Cambridge in New-England; in Two Parts. The First contains the Laws, the Benefactors, and Vicissitudes of Harvard College; with Remarks upon it. The Second Part contains the Lives of some Eminent Persons Educated in it. V. Acts and Monuments of the Faith and Order in the Churches of New-England, passed in their Synods; with Historical Remarks upon those Venerable Assemblies; and a great Variety of Church-Cases occurring, and resolved by the Synods of those Churches: In Four Parts. VI. A Faithful Record of many Illustrious, Wonderful Providences, both of Mercies and Judgements, on divers Persons in New-England. In Eight Chapters. VII. The Wars of the Lord. Being an History of the Manifold Afflictions and Disturbances of the Churches in New-England, from their Various Adversaries, and the Wonderful Methods and Mercies of God in their Deliverance: In Six Chapters: To which is subjoined, An Appendix of Remarkable Occurrences which New-England had in the Wars with the Indian Salvages, from the Year 1688, to the Year 1698. By the Reverend and Learned Cotton Mather, M.A. And Pastor of the North Church in Boston, New-England. London Printed for Thomas Parkhurst, at the Bible and Three Crowns in Cheapside. MDCCII.

Lent by Mr. Frederick L. Gay.

Concerning this remarkable book the *Quarterly Review* says:
 "One of the most singular works in this or any other language. Its

puns and its poems, its sermons and its anagrams, render it unique in its kind."

It is the first collected edition of the works of an American author. It is a standard work, and must always be consulted by students of early New England affairs. Many important events happened during the lifetime of Dr. Mather, and as he was a keen observer, and has recorded in his history many of the things he saw, we seem to be almost in touch with the events themselves. He had excellent opportunities for consulting authentic documents, many of which are now lost, and many of his facts are attested by living witnesses, with whom he had held personal interviews. The title shows that it is a civil as well as an ecclesiastical history. A large portion, also, is devoted to biography, which affords the reader a distinct view of the leading characters of the times. It has been reprinted several times.

431. Wheatley, Phillis. Poems on Various Subjects, Religious and Moral. By Phillis Wheatley, Negro Servant to Mr. John Wheatley of Boston, in New England. London. Printed for A. Bell, Bookseller, Aldgate; and sold by Messrs. Cox and Berry, King-Street, Boston, MDCCLXXIII.

Lent by The Public Library of Boston.

A remarkable example of how one who was taken from the lowest condition of humanity was in a few years raised to a position in which she attracted the notice and approbation of persons in elevated stations. This negro girl, born in Africa about 1753, and brought to Boston about 1760, was bought as a slave by Mr. John Wheatley at the request of his wife, who wished to obtain a young negress, and, by training her under her own eye, secure to herself a faithful domestic in her old age. She soon gave indications of uncommon intelligence, and within sixteen months had acquired the English language to such a degree that she was able to read the most difficult parts of the Scriptures and to write. The family became greatly interested in her, and under careful training her mind was developed, and she soon attracted the literary people of the day, especially by her verse, which she began to write as early as her fourteenth

year. At the age of nineteen, on account of ill health, a sea voyage was advised, and she was taken to England, where she was well received by Lady Huntington, Lord Dartmouth and other prominent people. During her stay in England her poems were given to the world, dedicated to the Countess of Huntington, and embellished with a portrait which is said to be a faithful likeness of her.

Owing to the declining health of her mistress she returned to Boston in the latter part of 1773. Mrs. Wheatley died in 1774 and Phillis survived her only ten years. Her poems have considerable merit and have been several times reprinted.

432. Mather, Increase. *ΚΟΜΗΤΟΓΡΑΦΙΑ* or a Discourse Concerning Comets; wherein the Nature of the Blazing Stars is Enquired into: With an Historical Account of all of the Comets which have appeared from the Beginning of the World unto this present Year, MDCLXXXIII. Expressing The Place in the Heavens, where they were seen, Their Motion, Forms, Duration; and the Remarkable Events which have followed in the World, so far as they have been by Learned Men Observed. As also two Sermons Occasioned by the late Blazing Stars. By Increase Mather, Teacher of a Church at Boston in New-England. Boston in New England. Printed by S. G. for S. S. and sold by J. Browning at the corner of Prison Lane next the Town House 1683.

Lent by The Public Library of Boston.

Occasioned by the appearance in the heavens in December, 1679, of a blazing star, "with a stream (over sixty degrees in length) of such a stupendous magnitude, as that few men now living ever beheld the like." It created so much excitement among the people that the Rev. Increase Mather was asked to explain it, which he did by



writing this book, to which he added two sermons which he had already preached upon the same subject. First he presents the theory of comets, or blazing stars, and then a history of comets from the beginning of the world. It might reasonably be called our first scientific treatise. He concludes as follows: "The star-gazers in Babylon, who by looking upon the heavens, and observing the courses and conjunctions of the stars there would undertake to tell the fates and fortunes of kingdoms; all the judicial astrologers and wizards there, could not by all their skill in the stars read their own nation's ruin, until the day that it came upon them. Therefore, it is not good positively to determine what the particular miseries or mutations are, nor the persons or places that shall undoubtedly perceive the effects thereof, when rare conjunctions of the planetary bodies happen, or when blazing stars appear. Only that at least some of those evils which have been wont to attend the like appearances, are at the door, we may rationally conjecture and conclude."

433. Norton, John. *The Heart of New-England Rent at the Blasphemies of the present Generation. Or a brief Tractate, Concerning the Doctrine of the Quakers, Demonstrating the destructive nature thereof, to Religion, the Churches, and the State; with consideration of the Remedy against it. Occasional Satisfaction to Objections, and Confirmation of the contrary Truth.* By John Norton, Teacher of the Church of Christ at Boston, who was appointed thereunto, by the Order of the General Court. London. Printed by J. H. for John Allen at the Rising-Sunne in St. Paul's Church-Yard 1660.

Lent by The Public Library of Boston.

Rev. John Norton was one of the most eminent theological writers of his time. Born in England, May 6, 1606, graduated at the University of Cambridge, which he entered when fourteen years of age, and having taken holy orders, he came to New England in 1635. After

having preached a short time at Plymouth he removed to the Massachusetts colony, and in 1638 became pastor of the church at Ipswich. In 1644 he was unanimously chosen by the New England divines to reply to the questions concerning church government which had been sent over by the divines of England. His reply, elegantly written in Latin, was published in 1645, and is said to have been the first book prepared in that language in New England. In 1645 he preached the annual election sermon before the Great and General Court. In 1650 William Pynchon of Springfield published a book in which he maintained the damnable heresy "that Christ did not suffer for us those unutterable torments of God's wrath that are commonly called Hell-torments." The General Court ordered the book to be burned by the executioner in the market place in Boston, and requested Mr. Norton to reply to it. He responded to the request, and his reply was published in 1653.

In 1656 he was installed as teacher of the First Church in Boston and was the colleague of the Rev. John Wilson. About this time the people of Boston were much incensed against the Quakers, and soon passed laws against them and those who befriended them. At the request of the Legislature Mr. Norton prepared a pamphlet entitled *The Heart of New England rent*, in which he explains the doctrine of the Quakers and how it was prejudicial to the interests of New England. He contends that this country was a religious plantation, not a plantation for trade, and declaims against the aggression of those who came with the purpose to break up the costly enterprise, and that those who engaged in these turbulent proceedings should be punished.

The volume furnishes us with a clear view of how the New England fathers regarded the Quakers.

441. Cotton, John. Gods Promise To His Plantation.

2 Sam. 7. 10. Moreover, I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their owne, and move no more. As it was delivered in a Sermon, by John Cotton, B.D. and Preacher of Gods word in Boston. London,

Printed by William Jones for John Bellamy,
and are to be solde (at the Golden Lyons by
the Royal Exchange 1630.)

Lent by Harvard College Library.

The author was Rev. John Cotton, at that time the brilliant preacher of the Ancient Church of St. Botolph in Boston, Eng., perhaps the most stately parish church in England, a cathedral in size and beauty. He was a stanch and uncompromising advocate of Puritanism, and "it was from this superb temple," as Palfrey says in his *History of New England*, "that John Cotton came to preach the Gospel within the mud walls and under the thatched roof of the meeting-house in a rude New England hamlet."

At the departure of Winthrop's company, Cotton made a journey to take leave of them at Southampton, at which time he preached the sermon which was first printed in 1630, but has been reprinted several times under this title, *God's Promise to his Plantation*. It was composed in view of the fact that the largest fleet and greatest number of emigrants ever fitted out for New England were about to depart.

The text was very happily chosen, and in the sermon Cotton presents the reasons which may justify so serious a step as forming a new settlement such as the Massachusetts Bay Company were planning. He also advises: "Have a special care that you ever have the ordinances planted amongst you, or else never look for security. Be not unmindful of our Jerusalem at home. Go forth with a public spirit, looking not for your own things only, but also on the things of others. Offend not the poor natives but as you partake in their land, so make them partakers in your precious faith. As you reap their temporals, so feed them your spirituals. Win them to the love of Christ, for whom Christ died," etc.

The books which furnish us with the real views and feelings of the colonists themselves, and of many in England towards them, are *The Planter's Plea*, presumed to have been written by Rev. John White, and published in London in 1630, shortly after the departure of Winthrop; *The Humble Request of His Majesties Loyall Subjects*, written on board of the "Arbella" by Winthrop and others, and published just as they were leaving England; and *God's Promise to his Plantation*, preached to them by Cotton while waiting at Southampton.

442. Hubbard, William. A Narrative of the Troubles with the Indians In New-England, from the first planting thereof in the year 1607. to this present year 1677. But chiefly of the late Troubles in the two last years, 1675. and 1676 To which is added a Discourse about the Warre with the Pequods In the year 1637. By W. Hubbard, Minister of Ipswich. Published by Authority. Boston ; Printed by John Foster, in the year 1677.

Lent by Harvard College Library.

A narrative that has always been regarded by historians as a standard of authority, and has received the honor of having been many times reprinted. In the *Advertisement to the Reader* the author says: "Much of what is herein mentioned, depending on the single authority of particular persons, an exact description of every occurrence was hardly to be obtained. All soldiers are not like Cæsar, able to describe with their pens, what they have done with their swords. But the most material passages inserted, were either gathered out of the letters, or taken from the mouths of such as were eye or ear-witnesses of the things themselves, and those also persons worthy of credit." The *Imprimatur* reads: "The worthy author of this Narrative (of whose fidelity we are well assured) by his great pains and industry, in collecting and compiling the several occurrences of this Indian War, from the relations of such as were present in particular actions, hath faithfully and truly performed the same, as far as best information agreeing could be obtained, which is therefore judged meet for public view: and we whose names are underwritten, deputed by the Governour and Council of the Massachusetts Colony to peruse and license the same; have and do accordingly order it to be imprinted, as being of public benefit, and judge the author to have deserved due acknowledgement and thanks for the same.

BOSTON, March 29
1677

SIMON BRADSTREET
DANIEL DENISON
JOSEPH DUDLEY."

Mr. Hubbard was the minister of Ipswich, Mass., where he died Sept. 24, 1704, aged eighty-three. He was remarkable for liberality, moderation and piety.

443. Penhallow, Samuel. The History of the Wars of New-England, With the Eastern Indians, or, a Narrative Of their continued Perfidy and Cruelty, from the 10th of August, 1703. To the Peace renewed 13th. of July, 1713. And from the 25th. of July, 1722. To their Submission 15th. December, 1725. Which was Ratified August 5th. 1726. By Samuel Penhallow, Esqr. Boston: Printed by T. Fleet, for S. Gerrish at the lower end of Cornhill, and D. Henchman over-against the Brick Meeting-House in Cornhill, 1726.

Lent by Harvard College Library.

An authentic history of the Indian wars from 1703 to 1726, and which was much relied upon by Samuel G. Drake, the historian of the Indians. Samuel Penhallow, the author, was born in Cornwall, Eng., in 1665, and died in Portsmouth, N. H., in 1726. Bred a Puritan, he came to New England with Rev. Charles Morton and settled at Portsmouth, where he was judge of the Supreme Court in 1714, and chief justice from 1717 to his death. He was also for several years treasurer of the province. Although he says he had used all faithfulness in compiling his history, had been assisted by abstracts from original letters and by persons of the best credit and reputation, yet his history is not free from bias, as he also says the Indians are bloody pagans, monsters of cruelty, disregardful of treaty obligations and implacable in their revenge. He adds: "Now considering the league that has been solemnized with the Indians, together with their cruelty and treachery so notoriously perpetrated, it is no wonder if in the sequel of this history, we find them under some signal remark of the Divine displeasure."

444. Dummer, Jer[emiab]. A Defence of the New-England Charters. By Jer. Dummer. London: Printed by W. Wilkins, and sold by J. Peele, at Locke's-Head in Pater-noster-Row. MDCCXXI.

Lent by Harvard College Library.

The new charter of 1691 took away from the Massachusetts colony many rights before claimed and exercised by the colonists, and was strongly opposed by many, but was finally adopted by a majority of the General Court. Some of the acts were disregarded, or at least not enforced, and in 1701 a bill was brought into Parliament for reuniting all the charter governments to the crown.

In the preamble of this bill it was declared that the severing of such power and authority from the crown had been found by experience to be prejudicial to the trade of the kingdom and to his majesty's revenue. The bill declared the charters of all plantations to be utterly void and of no effect. The agents of the colonies appeared before the House of Lords, and the bill was defeated. In the next reign, that of George I., the subject of annulling the charters was again brought before Parliament, and it was with great difficulty that the New England charters were saved. Jeremiah Dummer, a prominent member of the colony, was the agent in London of Massachusetts and Connecticut. He wrote a defence of the New England charters which he addressed to Lord Carteret, one of the secretaries of State, and which was published in London in 1721. It was drawn with great ability and judgment and had no little influence in preserving the charter. It was reprinted in 1766 to oppose the imposition of the stamp duties.

445. [Williams, John.] The Redeemed Captive, Returning to Zion. A Faithful History of Remarkable Occurances, in the Captivity and the Deliverance of Mr. John Williams: Minister of the Gospel in Deerfield, Who in the Desolation which befel that Plantation, by an Incur-

sion of the French & Indians, was by Them carried away, with his Family, and his Neighborhood, unto Canada. Whereto there is annexed a Sermon Preeched by him, upon his Return at the Lecture in Boston, Decemb. 5, 1706. On those Words, Luk. 8. 39. Return to thine own House, and shew how great Things God hath done unto thee. Boston in N. E. Printed by B. Green for Samuel Phillips, at the Brick Shop, 1707.

Lent by Harvard College Library.

One of the sad events of the war known as Queen Anne's war was the destruction of Deerfield, Mass., by the French and Indians in 1704. The attacking force, which consisted of three hundred men, came from Canada by way of Lake Champlain and the Connecticut River. They surprised the town, killed forty-seven of the inhabitants and carried one hundred and twelve into captivity to Quebec, which was about three hundred miles distant. Only one garrison house held out against the enemy.

Among the captives was the minister of the town, Rev. John Williams. Two of his children were killed, but his wife and remaining children were compelled to join with the other captives in the march to Canada. On the second day Mrs. Williams was so fatigued that she faltered, and her savage master slew her with a tomahawk. At different times most of the captives were redeemed, Mr. Williams and fifty-seven others arriving at Boston from Quebec in 1706. Mr. Williams returned to Deerfield, collected his scattered flock, and continued as their minister until his death, in 1728.

Mr. Williams' history of his captivity, first published in 1707, proved to be a very popular book, and has been reprinted many times.

446. [Otis, James.] The Rudiments of Latin Prosody : with A Dissertation on Letters, and the Principals of Harmony, in Poetic and Prosaic Composition. Collected from some of the Best

Writers. Boston. N. E. Printed and Sold by Benj. Mecom, at the New Printing-Office, near the Town-House, MDCCLX.

Lent by Harvard College Library.

Although his name does not appear on the title-page it is known that the author was James Otis, who later became the great defender of the rights of the colonies. It is divided into two parts, separately paged, the *Prosody* occupying sixty pages and the *Dissertation* seventy-two. Only a few months after its publication, Otis, "with a tongue of flame and the inspiration of a seer," was arguing the question of writs of assistance in the council chamber in Boston, and leading the van of American patriots.

447. Bayley, Nathaniel. English and Latine Exercises, for School-Boys: Comprising all the Rules of Syntaxis. with Explanations, and other necessary Observations on each Rule. and shewing The Genitive Case, and Gender of Nouns and Pronouns; as also the P(reter)perfect Tense, Supine, and Conjug(a)tion of Verbs. Answering Perfectly to the Design of Mr. Gar(retson,) and Hermes Romanus, in bringing on Learners most gradually and exped(it)ously to the Translating of Engl(ish into) Latine. By N. Bayley, Schoolmaster. The Fifth Edition, newly Improv'd and Revis'd by several Hands. Boston: Printed by T. Fleet, for the Booksellers & Sold at their Shops. 1720

Lent by Harvard College Library.

The grammar school of the seventeenth century was a Latin grammar school, where the pupils were taught principally Latin, therefore the greater portion of the text-books that have come down to us are in the Latin language. In the first century after the settlement of New England very few text-books were printed in New England;

nearly all were brought from England. Those that were printed, however, were well chosen, for instance, Bailey's *Exercises*, *Hodder's Arithmetick*, Hill's *Secretary's Guide* and Hoole's *Sentences*.

Nathaniel Bailey was a schoolmaster at Stepney, and, in addition to the *Latin Exercises*, published a *Speller* and *An Universal Etymological English Dictionary*, which was for many years the standard, until displaced by Johnson's. It was the first English dictionary illustrated with woodcuts.

448. Culman, Leonard. *Sententiae Pueriles Anglo Latinae, Quas e diversis authoribus olim collegerat, Leonardus Culman; Et in Vernaculum Sermonem nuperrime transtulit, Carolus Hoole: Pro primis Latinae Linguae Tyronibus. Sentences for Children, English and Latin. Collected out of sundry Authors long since, By Leonard Culman: And now Translated into English By Charles Hoole: For the First Enters into Latin. Boston in N. E. Printed by B. Green, & J. Allen, for Samuel Phillips at the Brick Shop. 1702.*

Lent by Harvard College Library.

Omitting catechisms and primers, this, perhaps, is the earliest extant schoolbook printed in New England.

Charles Hoole, a well-known and successful teacher in London for more than twenty years, in the seventeenth century, wrote several text-books, which were so highly prized that they were printed for the use of the college at Eton. On account of his services to literature and education, Bishop Saunderson gave him the rectory of Stock, in Essex, and a prebend in Lincoln Cathedral. It speaks well for the intelligence of the school committee of Boston that several of Mr. Hoole's text-books were prescribed for the Boston Latin School.

449. Mather, Increase. *An Essay For the Recording of Illustrious Providences, Wherein an Account is*

given of many Remarkable and very Memorable Events, which have happened in this last Age ; Especially in New-England. By Increase Mather, Teacher of a Church at Boston in New-England. Boston in New England Printed by Samuel Green for Joseph Browning. And are to be sold at his Shop at the corner of the Prison Lane. 1684

Lent by Harvard College Library.

The title-page of this book was set up twice ; for other form see 243.

450. Church, Thomas. The Entertaining History of King Philip's War, Which began in the Month of June, 1675. as also of Expeditions more lately made Against the Common Enemy, and Indian Rebels, in the Eastern Parts of New-England : With some Account of the Divine Providence towards Col. Benjamin Church : By Thomas Church Esq. his Son. The Second Edition. Boston : Printed, 1716. Newport, Rhode Island : Reprinted and Sold by Solomon Southwick, in Queen-Street, 1772

Lent by Harvard College Library.

A history of the most important of the Indian wars of New England. Philip or Metacomet, son of Massasoit, had induced the Indian tribes of New England to combine together to exterminate the English. An army of one thousand English was raised by the Commissioners of the United Colonies to break up the Indian confederacy, and was placed under command of Governor Winslow. The part which Colonel Church took in the war is narrated in this history by his son, Thomas Church. It was published at Boston in 1716, two years before the death of Colonel Church.

Copies of this edition are so rare as to be practically unattainable,

and we exhibit a copy of the second edition, in which the portraits are engraved by Paul Revere. One of the important events of the war was the Narragansett swamp fight. Philip had fortified a small island in an immense swamp, and had about him three thousand Indians, well supplied with provisions. Against the fort Governor Winslow marched his troops, being guided by a treacherous Indian. After a stubborn defence, which cost the English eighty men killed and one hundred and fifty wounded, the fort was taken, and an indiscriminate slaughter of Indians, men, women and children, took place, about seven hundred being killed. The war lasted two years, during which Philip was killed and the Indians met with such disasters that they were glad to sue for peace, which was kept for twenty years.

451. Mather, Increase. A Brief History of the War with the Indians in New-England. From June 24. 1675. (when the first Englishman was Murdered by the Indians) to August 12, 1676. when Philip, alias Metacomet, the princ(i)pal Author and Beginner of the War, was slain. Wherein the Grounds, Beginning, and Progress of the War, is summarily expressed. Together with a serious Exhortation to the Inhabitants of that Land. By Increase Mather, Teacher of a Church of Christ, in Boston in New-England. London, Printed for Richard Chiswell, at the Rose and Crown in St. Paul's Church-Yard, according to the Original Copy Printed in New-England 1676.

Lent by Harvard College Library.

A contemporary history of the first year of King Philip's war. The next year the same author published *Relation of the Troubles which have hapened in New England from 1614 to 1675.* (See No. 246.)

452. [Mather, Increase.] The Life and Death of That Reverend Man of God, Mr. Richard Mather, Teacher of the Church in Dorchester in New-England. Cambridge: Printed by S. G. and M. J. 1670.

Lent by Harvard College Library.

Richard Mather was one of the most learned of the New England divines. His opinions on theological subjects were much respected, and he served on many of the assemblies convened to consult on church affairs. He was prominent in civil affairs also, and there is in existence an important petition of the town of Dorchester, in his handwriting, presented to the General Court in 1664, protesting against the imposition of taxes by the King.

He was born in England in 1596, studied at Oxford, was ordained as a minister, and settled at Toxteth in 1618. Suspended for non-conformity in 1633, he came to New England in 1635, and was settled as a minister at Dorchester in 1636, where he remained until his death, in 1669. With Eliot and Welde he made a new version of *The Whole Booke of Psalmes*, which was published in 1640; and the *Platform of Church Discipline*, adopted by the synod of 1648, was chiefly from his model. Cotton Mather says: "He published two catechisms, a lesser and a larger, so well formed that a Luther himself would not have been ashamed of being a learner from him." Of these catechisms only one copy of the "larger," published in 1650, is known to be in existence. A second edition of one of his catechisms was published in 1665, a copy of which was distributed to each family in the town of Dorchester and paid for out of the town rate. As no copy is known to be extant, it is not known whether it was the "lesser" or "larger" catechism.

453. Hodder, James. Hodder's Arithmetick: Or, That Necessary Art Made most Easy. Being explained in a way familiar to the Capacity of any that desire to learn it in a little time. By James Hodder, Writing-Master. The Twenty Eighth Edition, Revised, Augmented, and

above a Thousand Faults Amended, by Henry Mose late Servant and Successor to the Author
 London: Printed for N. & M. Boddington at the Golden Ball in Duck Lane; B. Tooke, at the Middle Temple Gate in Fleet-Street; D. Midwinter, at the Three Crowns and B. Cowse, at the Rose and Crown in St. Paul's Church-yard 1719.

Lent by Harvard College Library.

Arithmetic, as a rule, was not taught in the grammar school but in the writing school. James Hodder, the author of this arithmetic, was the master of a writing school in London, to whom Charles Hoole sent his scholars to learn writing and arithmetic. The first edition of Hodder's arithmetic was published in London in 1661. It met with great success, the twentieth edition being published in 1697. In 1719 the twenty-fifth edition was reprinted in Boston, New England, by James Franklin, the elder brother of Benjamin Franklin, to whom Benjamin was apprenticed as a printer.

The first arithmetic by an American author was written by Isaac Greenwood, Hollisian professor of mathematics at Harvard College, and printed in Boston by S. Kneeland and T. Green, 1729. Nearly sixty years elapsed before the second American arithmetic was published, the books used in the schools being the English favorites, Hodder, Cocker and Dilworth.

454. [Holyoke, Edward.] *Pietas et gratulatio collegii cantabrigiensis apud novanglos. Bostoni-Massachusettsensium Typis J. Green & J. Russel MDCCLXI.*

Lent by Harvard College Library.

An elegiac and complimentary volume, occasioned by the death of George II., the accession of George III., and the marriage of the Princess Charlotte. It is the result of a competition among the undergraduates of Harvard College, or those who had taken a degree within seven years. Six guinea prizes were offered for the best Latin

oration, Latin poem in hexameters, Latin elegy in hexameters and pentameters, Latin ode, English poem in long verse and English ode. Governor Bernard, who had just entered on his office, is credited with the idea. There are thirty-one papers in all, excluding the introductory address to the King. Among the writers were President Holyoke, John Lovell, Stephen Sewall, John Lowell, James Bowdoin, Samuel Deane, Benjamin Church, Samuel Cooper, Francis Bernard and Thomas Oliver, names which later became famous in the various walks of life. Both in taste and scholarship the volume compares favorably with a similar publication in England. In a letter presenting a copy to Thomas Hollis, President Holyoke says it is "an attempt of several young gentlemen here with us, and educated in this college, to show their pious sorrow on account of the death of our late glorious king, their attachment to his royal house, the joy they have in the accession of his present majesty to the British throne, and in the prospect they have of the happiness of Britain from the Royal Progeny which they hope for from his alliance with the illustrious house of Mecklenburg."

506. Willard, Samuel. A Compleat Body of Divinity in Two Hundred and Fifty Expository Lectures on the Assembly's Shorter Catechism Wherein The Doctrines of the Christian Religion are unfolded, their Truth confirm'd, their Excellence display'd, their Usefulness improv'd; contrary Errors & Vices refuted & expos'd, Objections answer'd, Controversies settled, Cases of Conscience resolv'd; and a great Light thereby reflected on the present Age. By the Reverend & Learned Samuel Willard, M. A. Late Pastor of the South Church in Boston, and Vice-President of Harvard College in Cambridge, in New-England. Prefac'd by the Pastors of the same Church. Boston in New England: Printed by B. Green and S. Knee-

land for B. Eliot and D. Henchman, and Sold
at their Shops. MDCCXXVI.

Lent by Mr. Joseph Willard.

An excellent illustration of the great esteem in which the Westminster Catechism was held by our colonial ancestors. A book must be highly prized upon which two hundred and fifty lectures could be written, which, when published, made a folio volume of one thousand pages. The author was Rev. Samuel Willard, born at Concord, Jan. 31, 1640. He was graduated at Harvard College in 1659, of which institution he afterwards became vice-president. He was one of the most prolific of the New England writers. "Mr. Willard possessed very superior powers of mind. His imagination was rich though not luxuriant, his perception was rapid and correct, and in argument he was profound and clear. In the time of the witchcraft delusion he distinguished himself by opposing the rash proceedings of the courts. His chief work is his *Body of Divinity*, a folio volume, made up of monthly lectures, delivered for nineteen years." At the time of publication it was the largest volume that had been produced in the colonies, and required the use of several presses upon which to print it.

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